DOMESTIC DUTY.

BY

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PREFACE.

THE Hindus have four *as'ramas* or stages of life, namely *Brahmacharyya* or student life, *Gârhasthya* or domestic life, *Vânparstha* or forestlife, and *Bhikshu* or life of a mendicant. Of these four the second is the most important, for it involves great responsibilities and is beset with innumerable trials and temptations. Hindu scriptural works abound with injunctions, sacred and wholesome, following which an individual may steer clear of many difficulties and trials with which he is surrounded. But, unfortunately, these instructions, invaluable as they are, lie scattered over a number of works which it is not possible for an ordinary busy man to go through, to form a guide of his conduct. I have, in these pages, humbly attempted to remove this difficulty. I do not claim myself any originality in this work, except that of the arrangement of the subject-matter and its exposition. I have collected all the injunctions of the Rishis, which a Hindu, in order to become an ideal householder, may follow to his own advantage and to that of those around him.

A vague misconception prevails in many quarters that it is not always possible to lead a strictly virtuous life in the midst of so many temptations that face us in our everyday life. A careful student of the following pages will find how erroneous this belief is. A man can get over all difficulties, physical and moral, which beset him in the domestic mode of life, if he carefully and cautiously follow the advice contained in the Hindu *S'ástras*.

The life of a householder is the training ground for the acquisition of a higher life, and a man need not enter into a forest or leave

A strong sense of duty should be the guiding principle of his life and disinterested devotion to its faithful discharge is what would make him an ideal, and, almost, a perfect, man, physically, intellectually and morally. By doing so, he will find an easy solution of the many responsibilities which devolve on him in his domestic mode of life.

Furthermore to make the injunctions more practical I have suggested in my humble way the means by which they may suit the Hindus of the present day. We are now in the midst of a great transition brought about by the conflict of the Western civilization with that of the East. In India we have a civilization of our own,—a civilization that reached almost the zenith of perfection at a time when impenetrable darkness shrouded all the other world. Unfortunately apathy of ages, want of culture and foreign aggressions placed a heavy crust upon this grand and powerful civilization of the ancient Hindus. We have still that pure blood of the Aryan Rishis running in our veins, and no amount of apathy on the part of the people and pressure of alien manners and customs could subverse our national life.

Providence has now linked our destiny with that of the most powerful nation of the West, and a great civilization, with all its advantages and disadvantages, is now working upon the social economy of the Hindus. Truly does Professor Monier William remark that "In India the lapse of centuries is powerless in effecting radical changes in the foundation and constitution of Hindu Society." And though English civilization has not been able to make any radical changes in our national life, it has, to a considerable extent, influenced our society; and the most lamentable part of it is that the Hindus, in their attempt to imitate the civilization of the West, are imbibing more its vices than its virtues. However degenerate the Hindus may appear now, they were, at some early period, undoubtedly splendid in arts and arms, happy in government, wise in legislation and eminent in [illegible]

To counteract the evils of Western civilization which is greatly materialistic in its tendency, it is our bounden duty that we must know how we should guide our life in the light of the injunctions vouchsafed by the Rishis. It can hardly be questioned that all progress to be real and intrinsic must be developed out of the inherent tendencies of a nation—the feelings and sentiments and idiosyncracies with which it is born as well as those which have been stamped on its life and mind by the stress and exigencies of circumstances, social and political. It is, therefore, necessary that if we wish to guard ourselves against the contaminating influence of a foreign civilization we must know what the true nature of our own civilization is.

The root of Hindu civilization is the entire absence of the spirit of animalism. The Hindu Rishis hold that it is then only that a civilization reaches its highest stage of perfection when all men are given to the disinterested performance of their respective duties. For this they must not only be holy and pure, but above all animal appetites and passions. A nation is an aggregate of individuals. And there can be no real advancement of a nation unless its individual units improve themselves. Those, therefore, of our countrymen, who work for the religious, social, and political regeneration of India, must know that no real and genuine work of regeneration can be accomplished unless we improve ourselves individually. To help the Hindus in this work of improving themselves, I have attempted to collect in this small work, the various sacred injunctions of the Rishis about personal duties and responsibilities, and I shall consider my labours amply rewarded, if, by the perusal of these pages, even one of my countrymen becomes an ideal Hindu.

CALCUTTA,
January, 1905. THE AUTHOR.

This Work

is respectfully dedicated

With His Highness' kind Permission

to

That Great Patron of Letters,

H. H. MAHARAJA BHAVSINGHJI TAKTSINGJI, G. C. S. I.,

Thakore Saheb of Bhavnagar,

as a token of

The Author's great Admiration

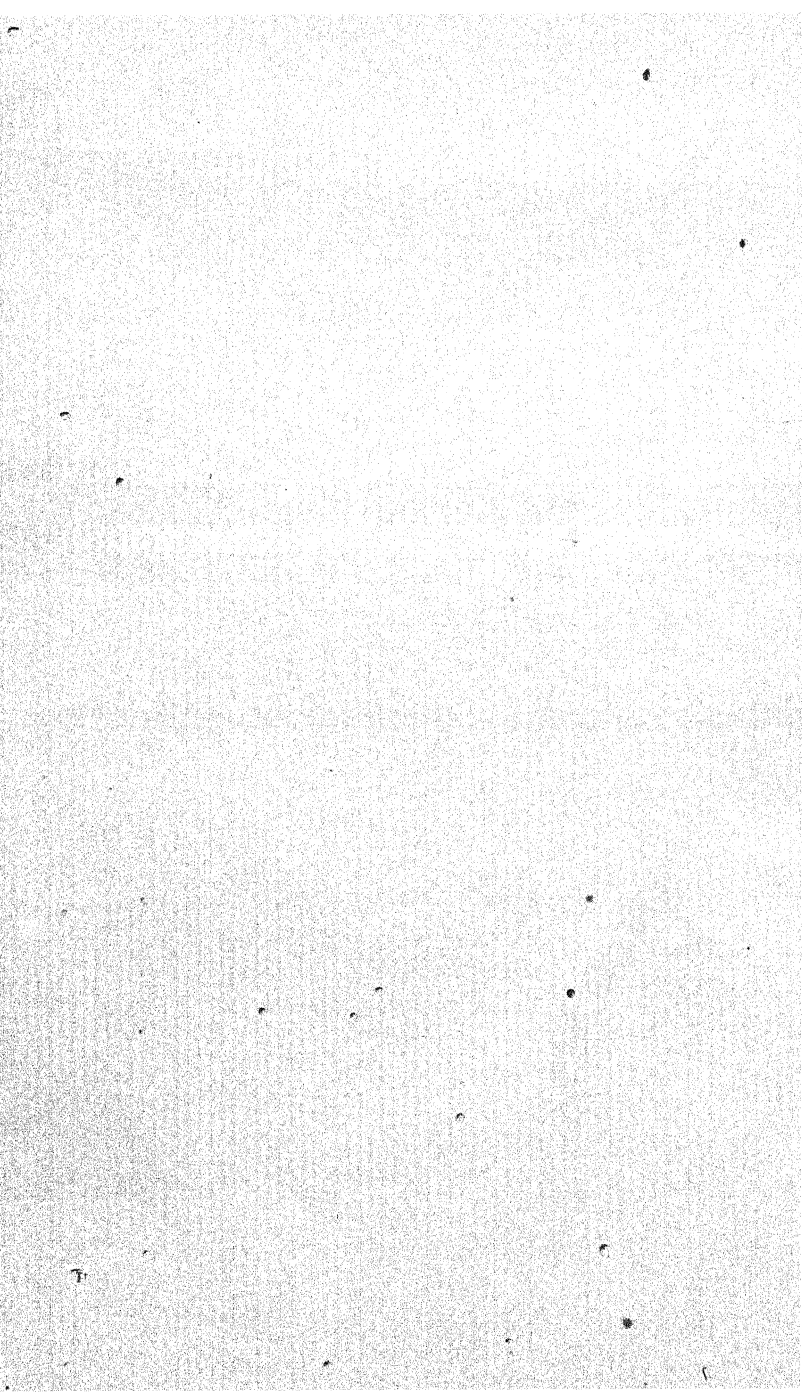
for

His Highness' many Virtues

and

especially his ardent desire

for

encouraging good literature.

DOMESTIC DUTY.

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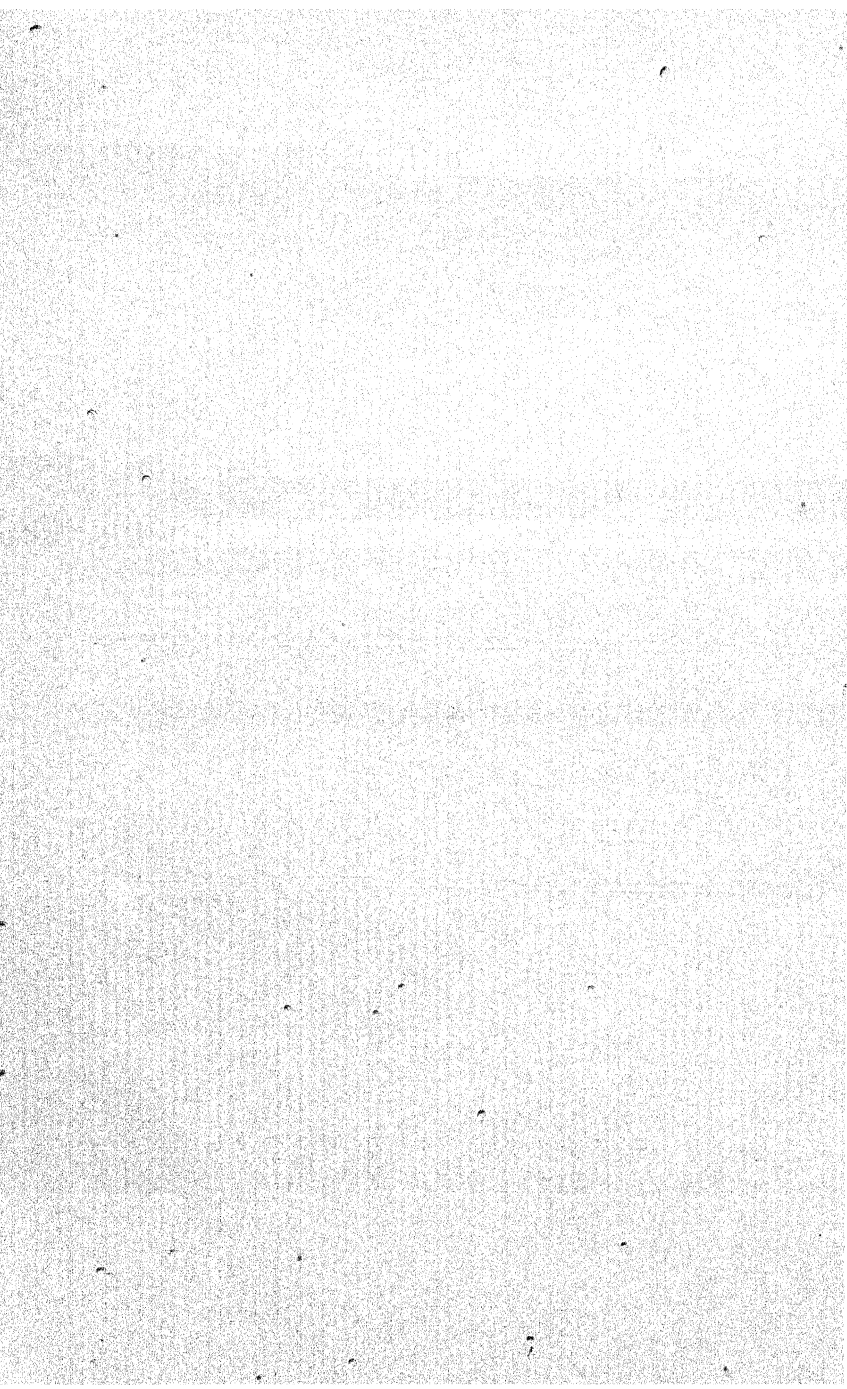
Domestic Duty.

PART I.

DUTIES IN GENERAL.

DOMESTIC DUTY.

CHAPTER I.

THE FOUR STAGES OF LIFE.

THE Hindu Rishis laid it down as an injunction that a man, in order to attain to emancipation both in this life and in the next, must pass through four *Ashramas* or orders of life and perform duties attached thereto. These four *Ashramas* are Brahmacharya, or student life, Garhasthya, or domestic life, Vanaprastha or forest life and Sanyasa or life of renunciation. If a man performs the duties of each mode of life in a regular order he is sure to enjoy happiness in this world and eternal beatitude in the next. The proper discharge of the duties of each mode of life qualifies a man for the satisfactory performance of those attached to the next. If a person performs duly the duties of the Brahmacharya mode of life, receives proper instructions from his spiritual guide and forms his character after the model of his preceptor, he finds no difficulty in entering upon the domestic mode of life. A student, well-trained in moral and religious instructions, finds no difficulty in performing his duties when he settles down in life. With his character formed, and education completed, he turns out an ideal householder. The previous moral training, which he has received in the house of his preceptor, makes him a proof against worldly temptations and attachments. And when he succeeds in performing the duties of this mode of life, he finds no difficulty in dis-associating himself from the world and giving himself up entirely to spiritual culture.

The following duties of the four modes of life have been described in the *Shanti Parvan* of the Mahabharata, that

store-house of moral and spiritual instructions. Accosted by the Rishi Bharadwaja, Bhrigu says:

In days of yore, the divine Brahman, for the behoof of the world, and for the protection of righteousness, laid down four modes of life. Of them, to live in the house of the preceptor is the first (in order of time). In this mode of life one should have his soul cleansed by purity of conduct, by Vedic rites and by restraints and vows and humility. He should adore the morning and evening twilights, the Sun, his own consecrated hearth and the gods. He should shake off procrastination and idleness. He should purify his soul by saluting his preceptor, by studying the Vedas and by attending to his preceptor's instructions. He should perform his ablutions thrice.

He should lead a life of celibacy, attend to his consecrated hearth, serve his preceptor dutifully, daily go out for alms and give ungrudgingly to his preceptor the whole of what is got in alms. Carrying out willingly the behests of his preceptor, he should be ready to receive such Vedic instructions as his preceptor may give him as a favour. There is a verse on this subject: That Bráhman, who receives his Veda by attending reverentially upon his preceptor, attains to heaven and acquires the fruition of all his desires.

Next comes the life of a householder. We shall explain to you all the meritorious acts and characteristic marks of that mode. This mode of life is ordained for those who, having lived the full term in the preceptor's house, return home, who are of righteous conduct, and who win the fruits of a virtuous life with their wives. In it exist Virtue, Profit and Pleasure. It is (thus) suited to the cultivation of the threefold objects of life. Acquiring riches by irreproachable acts, or with wealth of great efficacy which is got from recitation of the Vedas, or living upon means followed by the regenerate Rishis, or with the produce of mountains and mines, or with wealth of offering made in sacrifices and on the finish of

vows and other observances, and those made to gods, the householder should lead this mode of life. This mode of life is considered as the root of all the others. Those who lead lives of mendicancy, and others who observe vows and restraints, derive from this mode the means they live upon, the offerings they make to the departed manes and the gods, and, in short, their entire support.

The third mode of life is called the Vanaprastha or life in forest. Those that lead it, need not keep in store wealth and articles. Living upon good food, and engaged in the study of the Vedas, generally those pious and good men walk over the Earth for visiting the sacred shrines and various other kingdoms. Standing up, advancing forward, sweet and sincere speeches, gifts according to the means of the giver, offer of seats and beds of the best sort, and presents of excellent viands, are some of the means for showing them regard.

There is a verse on this subject. If a guest goes away from a house with expectations not fulfilled, he is supposed to take away the merits of the householder and transfer to the latter all his sins.

Then again in the domestic mode of life the gods are propitiated by sacrifices and other religious rites, the departed manes by the performances of obsequial rites, the Rishis by the study of the Vedas, by listening to the instructions of preceptors and by getting by heart the scriptures, and lastly the Creator by begetting children.

There are two verses on this subject. One following this mode of life, should address all creatures with words of affection, pleasant to the ears. To give pain, to inflict tortures, and use harsh words, are all censurable.

Insult, pride, and deceit, also, should be avoided. Abstention from injury, truth, and absence of anger, yield the merit of penances in all the modes of life.

These are allowed in a householder's life, *viz.*, the use and enjoyment of garlands, ornaments, dresses, perfumed oils and scents, enjoyment of pleasures accruing from dancing and music both vocal and instrumental, and all pleasant sights and scenes; the enjoyment of various kinds of foods and drinks belonging to best kinds of edibles, *viz.*, those that are swallowed, those that are lapped, those that are drunk and those that are sucked; and the enjoyment of pleasures derivable from sports and all sorts of amusement and the gratification of desires.

That man who following this mode of life, seeks to acquire the threefold objects of life (*viz.*, Virtue, Profit, and Pleasure) as well as Emancipation,—the great end of the three qualities of Goodness, Darkness and Ignorance, enjoys great happiness in this world and at last attains to the end reserved for virtuous and good persons.

Even that householder who satisfies the duties of his life by following the practice of picking up fallen grains of corn from the lines of fields and who gives up sensual pleasure and attachment to action, does not find it difficult to acquire heaven.

Of the four the order of the householders has been described as the most important, for it is not possibe for every man to retire into woods and contemplate on God. For practising spiritual discipline one need not spend his days and nights under a tree. He may do so even in his own house by satisfying the various duties of life, merely for their own sake and without caring for the fruits of the same. This is the highest conception of *Nishkáma Karma*, *i.e.*, action without any desire. Religion and domestic life are in no wise antagonistic to each other. The Great Lord, who is the Ordainer of the various forms of religion, is at the root of the order of householders. Home is also comprised in the dominion of the Supreme King. Every work of the world is considered by a dutiful worshipper as God's. He takes

his meals for his God, lives with his wife for Him and performs the various social and political functions for Him. Even he earns money with difficulty for his God's work. Whatever is not God's works the faithful devotee never performs it. He does nothing for himself. His own life, his exertion, his wealth, his family and children are all intended for carrying on the great work of God. The worshipper consigns his soul and mind to the hands of his Maker and makes himself His slave. When he attains to this stage of culture a new relationship is established between him and his family and God. He enters as it were into a new life and considers every duty as the direct command of God. Even if he happens to give up his life for the sake of duty he considers himself as the most blessed of all souls. Duty performed in this spirit and with this devotion of God, is what is meant by *Nishkâma Karma*, for in their performance the worshipper has no individual desire of his own. And such is the account of an ideal householder according to the Hindu scriptures. It is said in the *Mahâ-Nirvâna Tantram.*

"A householder, devoted to Brahma and endued with the knowledge of Brahma, must dedicate the fruit of every action he performs to Brahma. He is the ideal householder who knows his God, has unflinching faith in Him, and dedicates all his actions to Him without caring for the fruits thereof."

It is, indeed, very true that one cannot acquire the true and pure knowledge of Brahma unless he practises *Nishkama Dharma* for some years at least. To know God truly one must make his individual will His, his individual desire His. He must be always in a position to say in every action he performs, "Thy will be done." The worshipper must go on performing his own duties, duties to his God, duties to his self, duties to his family, duties to his society, duties to his country and duties to humanity, and must not expect the fruits of his works which will themselves come in proper time. It is, therefore, that the Rishi Vasishtha said to Sri

Ram Chandra :—"Do your works, according to the injunction of the Shastras; do not be anxious for success for it will after many long years come in proper time."

It is elsewere said in the *Mahâ-Nirvâna Tantram*—"By means of deliberations regarding the nature of Brahman and the performance of *Nishkama Karma*, (actions without desires) a man of purified intellect succeeds in acquiring the knowledge of Brahman." It is again said in *Yoga Vasishtha Râmâyana*—"As birds by their two wings soar high up in the sky so by *Jnâna* (knowledge) and *Karma* (action) creatures attain to the highest station of God. So emancipation is not obtained by merely knowledge or action. But both *Jnâna* and *Karma* are the means to the attainment of emancipation."

It is then only a worshipper performs *Nishkâma Karma* when he does everything for God. He takes his food, for it will keep up his body in health which is a requisite for performing devotions. He procreates progeny, not for the sake of sexual pleasure but for keeping up the continuity of God's creation. He performs the various social and political functions, for the self-sacrificing devotion to social and political duties conduces to the well-being of humanity. But in all these he must be shorn entirely of desire. *Nishkâma Karma* is again thus described in the *Yoga Vasishtha Maha Ramayana*—"O Raghava, renouncing completely in your mind all hopes, attachments and desires, perform all the duties of the world showing yourself outwardly like one who has desires. Cherishing at heart the spirit of disassociation but appearing externally as a man full of ambition, enjoying the tranquillity of the mind but looking outwardly like one who is very anxious, do you move about in this world. Give up all resolutions in your mind and be like one who has nothing to do while outwardly perform all your duties assiduously like an expert agent."

By thus performing actions without any desire for the fruits, a householder will gratify God. Various duties have been assigned for the householders by the scriptures. In the *Bhagavad Puranam* the celestial saint Narada thus said to Yudhishthira—

"O king, a householder should perform his duties and assign the fruits of his actions to Lord Vâsudeva. He should also adore the highest order of saints who have attained to emancipation although alive."

He should make such an arrangement of his worldly affairs that he may not always be busy with them. It is the duty of every householder that he should worship God and perform the religious rites before he engages in secular works. On this subject Lord Krishna thus said to Uddhava :—

"As long as all the possessions, love, anger., are not suppressed by reverential faith in me so long a worshipper should shun the objects of senses which are the creations of Mâyâ (illusion).

As a disease when not properly treated, repeatedly gives pain to the patient, so mental attachment as long as the actions, begotten of them, are not consumed, pains that bad Yogin again and again."

From this sloka it is evident that a worshipper should perform atl his works without being attached to any particular person or object. He must not be overzealous about his dress and personal decorations as it is said in the *Maha Nirvana Tantram* :—

"A worshipper should not cherish excessive desire for sleep and idleness, should not take too much care of his person or in dressing his hairs, or of his food and dress."

He should at times live in the company of religious men, for the company of pious men always gives additional strength to the spiritual culture of a man. A householder should also deliver instructions about the knowledge of Brahma. It is said in the Vedas that a Brahma-knowing householder should.

after carefully studying the Shrutis, instruct his children and followers in religion. Indeed that householder is the real Sanyasin (hermit) who, having consigned his own self to the Great Self and forsaken the desire for fruit, performs the various works of the world.

Thus we have conclusively shown that action without any desire is the most important duty of a house-holder. The Hindu Rishis never advocated that every man, to attain to Brahma, must leave this world and enter into the woods. Every one can get Him. He is everywhere, in the forest, in the company of the hermits and in the society of men. A man living in the company of his wife and children, and performing the various works of his life, can obtain Him if only he gives up the desire of fruits, if only he practises *Nishkâma Karma.*

CHAPTER II.

MARRIAGE.

MARRIAGE is a sacrament with the Hindus. It is no civil contract but a sacred alliance for elevating the condition of human existence. It is the first step which a person takes as soon as he enters upon the life of a householder. It involves great responsibilities, and, therefore, a person has to prepare himself for the discharge of the onerous duties of a married life by going through a systematic discipline at the house of his preceptor.

The Hindus do not look upon marriage in any other light than that of a sacred alliance for helping each other in the performance of social and religious duties which a person is called upon to discharge as a house-holder. It is a sacred alliance which unites two souls for carrying out the will of Providence in their every-day life. It is a sacred alliance, which can never be set asunder, for performing conjointly all the works of life both secular and spiritual. Marriage is thus an absolutely spiritual affair—it is not a union of the body with the body but that of the soul with the soul. Marriage is not intended for the satisfaction of the sexual appetite but for establishing the throne of the Almighty in family, for creating ideal men and women in the world, for proving the great and grand doctrine that a man may find God even while doing the varied duties of life. It is for this reason that marriage is considered as an inseparable bond—a knot never to be torn asunder. The spirit in which a true Hindu marries is clearly manifest in the *mantram* that he utters on the solemn occasion *viz.*,

"Heart to heart, O God, make us united for ever. O Lord, join us, unite us, make us one."

This indeed, is the grandest prayer that a married couple

may offer to the Almighty just when they stand at the threshold of a life of grave and serious responsibilities.

The following instructions occurring in the Rig-Veda delivered to the bride both by her father and father-in-law clearly indicate the responsible position which a wife occupies in her husband's house :—

The father of the bride says :—

"Let Pusha take thee by hand and lead thee from this place. Go to thy home. Be the lady of the house. Rule over thy household.

"Be happy with the birth of children. Perform thy household duties with care. Unite thy body with that of thy husband's. Rule in thy house till thou growest old.

"Be thou the Empress of thy father-in-law, Empress of thy mother-in-law, and the Empress of thy sister-in-law and brother-in-law."

The father of the bridegroom says :—

"O bride, for ever live with thy husband. Never part—remain united for ever. Living in thy own home, be cheerful, merry and happy, and play with thy children and grand-children.

"O bride, being blessed with luck and fortune, live in the home of thy husband. Love our servants, and maidservants. Do good to our domestic animals.

"Let thy eyes be free from anger. Be thou always doing good to thy husband. Do always good to animals.

"Let thy mind be always cheerful. Let thy beauty be more beautiful, thy brilliancy more brilliant. Be mother of heroes and be devoted to God. Let our servants and maid-servants and domestic animals be comfortable under thy rule."

This clearly proves that after marriage, as some western observers wrongly hold, a Hindu woman does not enter into a life of slavery—but that of happiness and responsibility.

A Hindu wife is not a slave but a mistress of the house. She exercises the most potent influence upon the members of the family—looks after their comforts, ministers to their wants and makes an ideal home. Any one, who carefully studies the fabric of the Hindu family, cannot but be convinced of the mighty influence of a Hindu mother and a Hindu wife.

The above is the highest ideal of marriage as portrayed by the Hindu Rishis. But as men are not all born of the same temperament—as they are not all angels, various forms of marriage have been introduced amongst the Hindus. These forms together with the qualifications of the bride and bridegroom have been described beautifully by the Rishi Yajnawalka. We take the following from *Garuda Puranam* :—

"A householder, having made a money-gift to his preceptor, and having performed the rite of ceremonial ablution, shall wed a wife with all the auspicious marks on her person at the close of his life of asceticism. The wife should be a girl young in years and not previously married to any other husband, in the possession of sound health and having had uterine brothers of her own, and not related to him by any tie of Sapinda relationship, nor belonging to the same spiritual clanship (Arsha Gotram) as his own. She should be taken from any of the sixteen reputed families of the Shrotriyas, not related to the bridegroom within five and seven degrees in the lines of his mother and father respectively.

A bridegroom, well-versed in the knowledge of the Vedas, erudite, and belonging to the same social order as herself, should be regarded as the only eligible one for a Brahmana bride. I denounce the practice of a Brahmana being united with a S'udra wife as he incurs the risk of taking birth in her womb in the shape of the child begotten by him on her person.

A Brahmana is at liberty to take a wife from any of the first three social orders, or to put it more explicitly, a Brahmana shall marry a girl either of his own caste, or one belonging to the warrior (Kshatriya) class, or to the trading (Vaishya) community. Similarly a Kshatriya shall marry a Kshatriya or a Vaishya girl, while a Vaishya shall take a wife from his own community, the marriage of a S'udra girl with a member of any of the twice-born castes being hereby absolutely forbidden.

A Brahma form of marriage is that in which the bridegroom is invited to take his bride, decked with ornaments as the means of her father would admit of, and an offspring of such a marriage purifies the members of both the families thus united, even removed from him to the twentieth degree in the ascending line. In the Daivam form, the daughter of a sacrificer (person on whose behalf a sacrifice is performed) is given away in marriage to the priest officiating at the ceremony (Rittik). In the Arsha form, the marriage is celebrated by making a gift of a pair of cows to the bridegroom. A child, who is the fruit of a Daivam marriage, sanctifies the members of both the united families to the sixteenth degree in the ascending line, while in the case of an offspring of the latter (Arsha) form, such sanctification extends to the sixth degree. The offspring of a nuptial union in which the bride is given away with the injunction "Live with him and discharge the duties of a householder," to one soliciting her hands, sanctifies the members of both the united families to the sixth degree in the ascending line. In the Asura form, the bride is received on the payment of a pecuniary consideration. In the Gandharva form, the union is effected on the mutual consent or agreement of the contracting parties. The Rakshasa form of marriage consists in taking away the bride by force, while in the Paishach form the marriage is effected by practising a stratagem on the bride.

The father of the bride, or her paternal grandfather, or

her uterine brother, or an agnate of her father's (Sakulya) or her brother, shall give her away in marriage, the right of such giving away being held as vested in each of these successive relations in the absence of the one immediately preceding it in the order of enumeration. The relations of a girl incur the sin of wilfully creating a miscarriage, or of killing a fœtus in the event of their failing to give her away in marriage before she has commenced to menstruate. A girl is at liberty to make her own choice, and to be united with a husband, in the absence of any such relation to give her away in marriage. A girl should be given only once in marriage and any one carrying away a married girl should be dealt with as a common felon."

The above are the various forms of marriage springing into existence according to the exigencies of time and social intercourse. Whatever may be the form of wedlock—the Hindu always consides the union as holy and inseparable.

Eight forms of marriages have thus been described in the *Manu Smriti* :—

"The ceremony of *Brahma*, of the *Devas*, of the *Rishis*, of the *Prajápatis*, of the *Asuras*, of the *Gandharvas*, and of the *Rákshasas*.—The gift of a daughter, clothed only with a single robe, to a man learned in the *Veda*, whom her father voluntarily invites and respectfully receives, is the nuptial rite, called *Brahma*. The rite, which sages call *Daiva*, is the gift of a daughter, whom her father has decked in gay attire, when the sacrifice is already begun, to the officiating priest who performs that act of religion. When the father gives his daughter away, after having received from the bridegroom one pair of kine, or two pairs, for uses, prescribed by law, that marriage is termed *Arsha*. The nuptial rite called *Prajápatya* is, when the father gives away his daughter with due honor, saying distinctly : 'may both of you perform together, your civil and religious duties.' When the bridegroom, having given asmuch wealth as he

can afford to the father and paternal kinsmen and the damsel herself, takes her voluntarily as his bride, that marriage is named *Asura.* The reciprocal connection of a youth and a damsel, with nuptial desire, is the marriage denominated *Gandharva*, contracted for the purpose of armorous embraces and proceeding from sensual inclination. The seizure of a maiden by force from her house while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle, or wounded, and their houses broken open, is the marriage styled *Rákshasa.* When the lover secretly embraces the damsel, either sleeping or flushed with strong liquor, or disordered in her intellect, that sinful marriage, called *Paishachá* is the eighth and the basest." Chap. III. *vs.* 21, 27, 28, 29, 30, 31, 32, 33, 34.

"Of these modes, four, the *Brahma*, *Daiva*, *Arsa*, and *Prajápatya*, are legal for a *Brahmana :* the marriage styled *Gandharva*, and the seizure of a maiden in war (*i.e.*, the *Rákshasa* marriage,) are peculiar to the *Kshatriya* ; the *Asura* marriage is permitted for a *Vaishya* and a *Shudra* ; the *Paishacha*, forbidden to them, should be practised by no person whomsoever.—*Shula-pani.*

CHAPTER III.

THE HINDU HUSBAND AND HINDU WIFE.

THE relation between the husband and wife, as described in the previous chapter is most sacred according to the Hindus. They are united to help each other in performing all secular and spiritual duties of life. The Hindus may have lost now all the vestiges of their pristine greatness—but still now they may justly be proud of their womankind—who, whatever may be the garbled accounts of thetr virtues presented by other nations who have not been able to understand the genius of their true greatness, are still in many respects superior to their sisters of other countries. The unqualified position of Hindu women as ideal wives, is owing to their lives being influenced by the influence of such glorious characters in their literature as that of Sita, Savitri and others.

How sweet the relation between the husband and wife is, has been beautifully described by the saintly author of the Ramayana. When requested by her husband Râma to stay at home just on the eve of his departure to the forest, Sita says :—

Is it that thou speakest to me thus, thinking me, no doubt mean-minded? I cannot but laugh at thy words, Oh best of men? O dear husband, father, mother, son, brother, daughter-in-law, all of them abide by the consequences of their own actions. It is the wife alone who shares the fate of her husband; it is, therefore, that even along with thee, I have been ordered to live in the forest. Neither father, mother, son, friends, nor her own self is the stay of a woman in this or in another life. It is the husband alone that is her only support. Unto woman is preferable under all circumstances the shade of her husband's feet to the tops of a palace, the celestial car or excursion in the airy path. I have been

taught by my my father and mother to follow my husband in all conditions of life; and I shall carry out now what I have been taught. I shall wend my way unto the forest impassable, devoid of men. Happily shall I live there as if in my parental house, giving no thought upon the prosperity of the three worlds, thinking only of the services that are to be rendered unto my husband. I shall never experience the reverse of fortune, inasmuch as I do not like to live in the abode of the celestials if I am to dwell there without thee."

She again says :—

"The evils thus enumerated by thee appear as so many good qualities to me. I shall follow thee; without thee, O Rama, I shall renounce my life. O pure-hearted one, surely shall I become sinless, if I follow my husband, out of affection; for my husband is my Divinity."

Then, again, when her husband renounces her in deference to public opinion she, to Lakshmana her husband's brother, gives vent to her feelings in these solemn words :—

"Thou knowest, O Raghava, that Sita is pure, ever devoted unto thee and engaged in thy well-being. She knows it full well that afraid of a bad name thou hast renounced her. It is her duty to put a stop to thy ill-name and censure, for thou art her excellent refuge. Do thou tell further more that king established in righteousness, to treat the citizens as his brothers, to acquire piety by protecting his subjects duly—for this is the greatest morality. Tell him that I am not sorry for my person—my greatest sorrow is that the citizens have vilified me. Husband is a woman's god—her friend and spiritual guide. It is proper, therefore, to work out husband's well-being even at the sacrifice of life."

Are not these words worthy of a model wife? What other woman, but Sita could have given vent to such loftier words? She did not at all feel the injustice of her husband's conduct. Such, indeed, is the ideal of wifehood placed before humanity by the Rishi Valmiki. May the women of

of India still profit by the influence of this exemplar and make their home happy. As long as such characters continue to exercise their wholesome influence upon the lives and characters of Indian women, so long they will be looked upon with admiration and reverence by their sisters of other continents and climes.

Such is the ideal of a wife described by the Hindus. An ideal husband is also called *pati* or protector and *bharta* or supporter. The duty of a husband consists in maintaining properly his wife and in leading her on in the path of spiritualism and religious culture. That home is no home where a wife is not properly respected or taken care of. The Rishi Yajnavalka says:—"The three-fold benediction reigns in the household where the husband and the wife live in perfect harmony; and paradise is the house which harbours such a true-loving and virtuous pair under its roof." It is again said that any one deserting a good and faithful wife commits a crime punishable under the Code. The great Law-giver Manu says:—"All the gods are propitiated with the home where women are adored."

The wife's position is thus described by Yajnavalka:—

"The father of a woman shall protect her in her infancy, the husband in her youth and her son in her old age. Day and night a woman shall not quit the side of her husband."

The duties of a wife in the absence of her husband are thus described by Yajnavalka:—

"The wife of an absentee husband shall renounce all frolics and forego the pleasures of mixing in society or of sight-seeing and merry-making. She shall not smile, nor attend to her daily *toilette* nor shall she stay, in another's house till the return of her lord."

The following duties of the male members of a family, and especially of a husband, regarding the protection of women have been described in the ninth chapter of the *Manu-Samhita*:—

"In her girlhood a woman should be protected by her father, in her youth by her husband, and in her old age by her son. She should never be left to herself. If a father does not give away his daughter in marriage at the proper time, he incurs the censure of his community. If a husband does not know his wife during the period of her season, he, too, incurs censure. And, if after the demise of her husband, the sons do not take care of their mother, they, also, become censurable. A woman with great care should always be guarded against evil company. If the slightest neglect happens in this matter, she becomes the source of grief both to her father's and husband's family. The duty of protecting a wife is the highest of all duties. Knowing this every one, whether strong or weak, blind or lame, should with vigilance take care of his wife. He, who studiously busies himself with the protection of his wife, saves his own family, his own character—nay his all. A wife gives birth to a good son proportionate to her devotion to her husband. Therefore, securing a good son, a wife should be protected with every care.

None can by force keep his wife in a virtuous path: but he can easily do so by adopting the following means. One should always keep his wife engaged with taking care of his money and spending it, with looking after his own body, and household articles, and with looking to and superintending household affairs."

The duties of a wife towards the husband have been beautifully described in the *Mahanirvana Tantram*, chapter VIII.

"The husbands of women are their *Tirthas*, their *Tapas*, their acts of charity, their religious vows, and their spiritual guide; therefore, with all their hearts, women should obey and serve their husbands (101). By words and by deeds of tender care, a woman should always please her husband; she should, always, be obedient to him in all things and should,

also, please and satisfy his relatives and friends (102). A chaste and dutiful wife should never look at her husband with cruel and wicked eyes (*i.e.*, cast hard and pitiless glances) or speak hard and vile words to him, nor should she ever do anything even in her thought that would be displeasing to her husband (103). She, who by her body, soul and words, satisfies her husband by always doing acts pleasing to him, attains to the status of Brahma (or obtains emancipation) (104). Following the behests of her husband in all things—she should, never, look at the face of others, or speak to them or show her limbs to them (105). In her childhood a woman should remain under the care of her parents; on her attaining youth and maturity, under the care of her husband; and on the advent of old age, under the care of her husband's relatives and friends; but she should never be independent (106). A girl that does not know the respectful consideration that the husband deserves, she that does not know how to please and serve her lord, and she that is ignorant of the rules of duty and decorum,—such a girl should not be given away in marriage by her father (107)."

The following instructions about the duties of husband and wife occur in the first chapter of *Yajnavalka-Samhita*:

"The women have been gifted by the Moon with purity, by the Gandharvas with sweet speech, and by the Fire with holiness. Therefore, they are by nature pure and holy. The three-fold objects of life are multiplied there where the husband and the wife live on the very best of terms. The woman who does not seek any other person either during her husband's life-time, or after his death, wins fame in this world. A wife must always satisfy the commands of her husband—for this is her highest duty. Since sons and grandsons multiply the race and the performance of religious rites secures a blissful end hereafter, therefore a person should know his wife for procreating children and protect her well for acquiring

virtue. To protect women is absolutely necessary. The husband, brother, father, father-in-law, mother-in-law, husband's younger brother, and other relatives should, always, keep women pleased with ornaments, clothes and food. Women, too, should keep household articles in good order, be active, be always smiling, should not spend much, should adore their father-in-law and mother-in-law, and do every thing under the direction of their husband."

An ideal wife is thus described in Chapter CXLVI. of the *Anusashana Parva* of the *Mahabharata*.

"The duties of women begin when created by kinsmen in the rites of wedding. Indeed, a woman becomes, in the presence of the nuptial fire, the companion of her husband in the performance of all righteous acts. Gifted with a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband, and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her deeds by observing the prescribed restraints, comes to be considered as truly righteous in her conduct. Listening to the duties of married life, and performing all those sacred duties, that woman who considers virtue as the foremost of all objects of pursuit, who observes the same vows as those which are observed by her husband, who, adorned with chastity, looks upon her husband as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her husband's, who is cheerful, who observes excellent vows, who is gifted with good features, and whose heart is completely devoted to her husband insomuch that she never thinks even of any other man, is considered as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her husband, appears cheerful to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who

is worshipped by her husband and who is gifted with beautiful features, is considered as truly righteous. That woman, who treats her husband with the affection, which one shows towards her child, even when he happens to be poor or diseased or weak or worn out with the toil of travelling, is considered as truly righteous in her conduct. That woman who is gifted with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is considered as truly righteous in her conduct. That woman who waits upon and serves her husband with a cheerful heart, who is always cheerful of heart, and who is gifted with humility, is considered as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food, and whose desire for gratifying her wishes or for articles of enjoyment, or for riches or for happiness, falls short of her devotion to her husband is considered as truly righteous in her conduct.

That woman who always takes pleasure in rising early in the morning, who is devoted to the satisfaction of all household duties, who always keeps her house clean, who rubs her house daily with cowdung, who always attends to the domestic fire, who never neglects to make offerings of flowers and other articles to the celestials, who with her husband satisfies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinance, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs of gods and guests and servants, have been satisfied and who pleases all people who come in contact with her family and feeds them to their fill, succeeds in acquiring great merit. That woman who is gifted with accomplishments, who salutes the feet of her father-in-law and mother-in-law, and who is always devoted to her father and mother, is considered as possessed of ascetic merit. That woman who supports with food Brahmanas, who are weak and helpless, who are dis-

tressed or blind or destitute, comes to be considered as entitled to share the merits of her husband. That woman who always observes, with a light heart, vows which are difficult of observance, whose heart is devoted to her husband, and who, always, seeks the behoof of her husband, is considered as entitled to share the merits of her husband. Devotion to her husband is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances, and Heaven become hers who considers her husband as her all in all, and who, gifted with chastity, seeks to devote herself to her husband in all things. The husband is the god which women have. The husband is their friend. The husband is their great refuge. Women have no refuge that can compare with their husband, and no god that can compare with him. A woman considers husband's grace and Heaven, as equal; or, if unequal; the inequality is very trivial. O Maheshwara, I do not wish Heaven itself if you are not satisfied with me. If the husband that is poor, or diseased, or distressed, or fallen among enemies, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper, or unrighteous or that may bring on the destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the Law of Distress."

CHAPTER IV.

PERSONS BETWEEN WHOM MATRIMONY IS PROHIBITED.

THE marriage with a girl of a different caste is prohibited in the present (*kali*) age.

"Undertaking sea voyages (to circumnavigate the ocean;) the carrying of a *kamandalu* (by a hsuseholder;) the marriage of twice-born men with damsels unequal in class:" (premising these and other practices,) the *Vrihat Náradíya Purána* adds: "the wise have declared that these practices must be avoided in the *kali* age." *Aditya Purána* too: "The filiation of any but *dattaka* and *ourasa* sons is not admitted: the marriage of twice-born men with damsels not of the same class:" (premising these and other parts of law, proceeds,) "these parts (of ancient law) were abrogated by wise legislators, as the cases arose at the beginning of the *kali* age, with an intent of securihg mankind from evil."

The marriage of a *Shúdra* with a woman of another caste has been prohibited by MANU himself, who says:—"For a *Shúdra* is ordained a wife of his own class, and no other: all produced by her shall have equal shares, though she have a hundred sons."—Chap. 9. *v.* 157.

It is prohibited to contract marriage with a person who is a father's *sapinda (a)** or of the same *gotra*,† or of equal

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* A *Sapinda* is a relation within the sixth degree from one's self not inclusive, as defined in the following text: "The fourth person and the (two) rest share *lepa* or the remains of the oblation wiped off with *kusha* grass; the father and the (two) rest share the oblation cakes; the seventh person is the giver of oblations; the relation of *sapindas* or persons connected by the oblation cakes extends therefore to the seventh person (or sixth degree of ascent or descent.) See Coleb. Dig. Vol. III p. 531. See also the definition of the *sapinda* related by the oblation of food, and that by consanguinity, in section XI, clause 1, of the Chapter on Adoption.

† *Gotra* is the race (or family name) of an ancient sage, whose name converted into an adjective, is, as an epithet, prefixed to the word *gotra* to dis-

pravaras‡ with him, or who is one of the *sapindas* or *samánodakas*§ of the maternal grandfather that is known by birth and family name to be descended from the same race as the maternal grandfather.

I. He who inadvertently marries, a girl sprung from the same original stock (*gotra*)† with himself, must support her as a mother.—BOUDHAYANA. See Coleb. Dig. Vol. III. p. 329.

II. A *Brahmana* who marries a damsel of his own *gotra*† and *pravaras*,‡ ceases to be a *Brahmana*, and the son born of that wedlock is a *Chandala*.—*Udvaha-Tattwa.*

III. She who is not descended from (his) paternal or maternal ancestors within the sixth degree *(Sapindas,)* and who is not (known by her family name to be) of the same primitive stock *(gotra)* with his father (or mother,) is eligible by a twice-born man for nuptials and holy union.—MANU and SATATAPA. See MANU, Chap. III., *v.* 5.

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tinguish his *gotra* from that of another sage: thus the *gotra* of sage *Kashyapa* is called '*Káshyapa-gotra.*' A person of the same *gotra* is a relation of the same race, or one descended in the direct male line from the same primitive stock or age.

‡ *Pravara* is one of the principal sages of a *gotra* or race by whom the founder of that race is distinguished from the rest. For instance in the *gotra* called *Káshyapa* (*i e.*, of *Kashyapa*) there are three *Pravaras*, namely '*Kashyaya*, *Avasàra*, and *Noidrapa*—of whom *Kashyapa*, the founder of that *gotra*, is distinguished from the other sages of the same name by having in his *gotra*, or being followed by, the sages *Avasára* and *Noidrapa* who characterise his *gotra*.

'Of equal *Pravaras*'—that is, decended from a *gotra* which have *pravaras* of the same number and name.

Sir W. Jones and Mr. H. Colebrooke have translated '*gotra*' by 'primitive or original stock;' and '*pravara*' by 'patriarch,' and Mr. Sutherland has generally translated *gotra* by 'general family.'

§ The relation of *Sapindas* or kindred connected by the funeral oblations ceases with the seventh person; and that of *Samánodakas*, or those connected by a common libation of water, extends to the fourteenth degree; or, as some affirm, it reaches as far as the memory of birth and name extends. This is signified by the *gotra* or the relation of family name.—*Mitakshara*, pp. 351, 352.

(a). The relation of *sapinda* extends as far as the seventh degree, as said in the following text: "The relation of *sapindas* or kindred connected by a common oblation ceases with the seventh person." Consequently the meaning is that, whatever female is descended from the race of one's maternal grandfather and the rest (is not to be married by him.) By the word '*cha*,' (and, also,) it is meant that one who is of the maternal grandfather's race and known by birth and the family name* to be descended from one's mother's lineage is not also to be taken in marriage; others though from the same primitive stock as the mother (*i.e.*, maternal grandfather) are eligible for marriage. This is the conclusion.—*Kullúka Bhatta.*

IV. Some do not hold that marriage should be contracted with a damsel of the mother's (*i. e.*, the maternal grandfather's) race. One, however, may without hesitation, marry a girl descended from the same ancient sage or primitive stock (*gotra*) if she be not known by birth and (family) name (to be descended from the same race.*)—VYASA cited by *Kullúka Bhatta*. See *Udvâha-Tattwa*.

V. *Medhâtíthi* has, in the name of VASHISTHA, cited the subjoined text which prohibits marriage with a girl who is of the mother's *gotra* :—"If a twice-born man marry a girl of the same *gotra* or of the same *pravaras*, or a maternal uncle's daughter, or a girl of the mother's *gotrâ*, he should perform the lunar penance *(Chândrâyana)* after having entirely deserted her." But this text also relates to the case of a girl not known by birth and descent to be of mother's (*i.e.*, the maternal grandfather's) race.—*Kullûka Bhatta.*

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* By the phrase 'known by birth and the family name' is meant one within the relation of *samanodaka*. Thus VRIHAT-MANU: "The relation of *samanodakas*, or those connected by an equal or common libation of water, extends to the fourteenth degree; or, as some affirm, (it reaches) as far as the memory of birth and name extends.—See *Mitakshara*, pp. 351, 352.

VI. Marriage must not also be contracted with a damsel connected by an equal or common libation of water (*Samânodaka*) with the maternal grandfather.—*Udvâha-Tattwa.*

VII. He who marries a daughter of his father's or of his mother's sister, or a girl sprung from the same primitive stock (*gotra*) with his mother, or descended from the same ancient sage (with his father,) must perform the lunar penance, and, divorcing that wife, he must support her.*—SUMANTU. See Coleb. Dig. Vol. III. p. 329.

VIII. One must not marry a wife of the same *gotra* or *pravaras*, or as far as the fifth in degree from the mother and seventh from the father.*—*Vishnu-Sûtra.*

IX. A twice-born man may properly and legally marry, O king! a wife (leaving†) as far as the seventh on the father's side, and fifth on the mother's side.†—*Vishnu-Purâna.*

X. Girls descended from the father's or mother's friends (relations) are not to be taken in marriage as far as the seventh and fifth respectively, as well as those of the same *gotra* or of equal *pravaras.*—NARADA.

Consequently,—

The female descendants within the seventh degree (inclusive) from the father, paternal grandfather, and the rest, and the female descendants as far as the fifth degree (inclusive) from the maternal grandfather and the rest, also the female descendants within the seventh degree (inclusive) from the father's friends *(bandhus,)* and his six ancestors through whom those females are related,‡ and also the female descendants as far as the fifth degree (inclusive) from the mother's friends, and their four ancestors through whom

* See *Udvaha-Tattwa.* † *Raghunandana's* interpretation.

‡ These may be illustrated as follows :—

The sons of a person's father's paternal aunt (father's sister,) the sons of his or his father's maternal aunt (mother's sister,) and the sons of his or her father's maternal uncle (mother's brother,) are his or her father's *bandhus*,—

they are related,‡ are not to be taken in marriage.—*Udváha-Tattwa.*

I. The bridegroom and bride must be counted by the wise from that common ancestor (inclusive) whose descendants separated in branches, (*i.e.*, from whom branches of the family have issued.)—A text cited in the *Udváha-Tattwa.*

II. In counting from a (father's or mother's) friend, those male ancestors (only) must be enumerated whose descendants separated in branches; and not the female ancestors such as the maternal grandmother, paternal grandmother, and the rest, except the mother's aunts and father's aunts; for, in the text of NARADA:—"Girls descended from the father's

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From each of these *bandhus* inclusive are enumerated seven degrees in ascent from whom relationship is derived, thus:—1. The son of a person's fathe'rs paternal aunt,—2. that son's mother,—3. maternal grandfather,—4. maternal great-grandfather,—5. maternal great great-grandfather,—6. the latter's father and—7. paternal grandfather. In like manner,—1. the son of a person's father's maternal aunt,—2. that son's mother,—3. maternal grandfather—4. maternal great-grandfather,—5. maternal great great-grandfather,—6. the latter's father, and—7. paternal grandfather.—1. The son of one's father's maternal uncle,—2. that son's father,—3. paternal grandfather,—4. paternal great-grandfather,—5. paternal great great-grandfather,—6. the latter's father, and—7. paternal grandfather. The female descendants, as far as the seventh degree of and from each of the above enumerated persons, are not to be taken in marriage.

The sons of a person's mother's paternal aunt, the sons of his or her mother's maternal aunt, and the sons of his or her mother's maternal uncle are his or her mother's *bandhus*. From each of these *bandhus* (inclusive) five ascendant degrees, from whom relationship is derived, are enumerated as follows:—1. The mother's paternal aunt's son,—2. his mother (*i.e.*, the mother's paternal aunt,)—3. his maternal grandfather,—4. maternal great-grandfather, and—5. the maternal great great-grandfather. In like manner,—1. the mother's maternal aunt's son,—2. his mother (*i.e.*, the mother's maternal aunt,)—3. his maternal grandfather,—4. maternal great-grandfather, and—5. maternal great great-grandfather.—1. The mother's maternal uncle's son,—2. that son's father,—3. paternal grandfather,—4. paternal great-grandfather, and—5. paternal great great-grandfather. The female descendants as far as the fifth degree of, and from, each of the above enumerated persons are not to be taken in marriage.

and mother's friends are not to be taken in marriage as far as the seventh and fifth degrees respectively:"—the adjectives (seventh and fifth) are used in the masculine gender.—*Udváha-Tattwa.* Such is also the doctrine of the *Vivâha-Tattwârnava.*—See the last foot note of the preceding page.

A *dattaka* son must not marry a girl who is connected as *sapinda** to his adoptive or natural father, or who is of the same *gotra* with either of them.

I. "She who is not connected as *sapinda* to his mother or father, *and* not belonging to the family (*i.e.*, race) of either, is approved amongst the twice-born men, for espousal and connubial intercourse."—On account of the conjunctive particle '*cha (and)*' in the above text of Manu, the construction thereof is,—'who is not connected as *sapinda* to his father (as well as mother;)—the term 'father' is used to exclude (from marriage) a female related as *sapinda* to, and belonging to, the general family *(gotra)* of, the natural father also of an adopted son, although he exclusively belonging to the race of his adoptive father.—See *Dattaka-Chandrikâ*, Sect. IV. § 35.

II. *Shûlapâni* also says: "The term father (in the above text) is used to prohibit one who has two fathers (as *kshetraja* and the rest) to marry a girl belonging to the general family *(gotra)* either of his natural or adoptive father, although he belongs to the general family of his adoptive father alone."

III. "As many degrees as there may be of forefathers, with so many, their own forefathers, let sons given and the rest associate the deceased. In order, their sons with two forefathers, their grandsons with *(samam)* one, (should do) the same. The fourth degree is excluded. This (relation of *sapinda*) extends to three degrees." According to this text of *Kârshnâjini*, it should not be argued that the relation of *sapinda* extends to three degrees, in the family of the natural father, by consanguinity, and in that of the adopter, through

connection of the oblation cake, because the relation of *sapinda* in question does not apply to marriage, but is an universal relation of that denomination, pre-defined as extending to the seventh degree in the line of the father, and to the fifth in that of the natural maternal grandfather. *Dâttaka-chandrikâ*, Sect. III, § 19, 20, 21.—By parity of reason,—

A dattaka son should not also marry a girl who is related as *sapinda* or *samânodaka* to the father of his adoptive or natural mother.

Because his (the *dattaka son's*) relationship with the family of his adoptive mother's father is created through connection of the oblation cake, and that with the family of his natural mother's father exists by consanguinity.*

In the text of MANU and SHATATAPA already cited, the term twice-born is (specifically) inserted to exclude a *shúdra* from being bound to avoid marriage with a girl of the same *gotra* as he; but a *shúdra* is equally (with a man of any other class) prohibited to marry a girl related as *sapinda* or *samânodaka*.

It being ordained that *shúdras* must avoid marrying girls related as *sapindas*, they must not marry girls within the seventh and fifth degrees as aforesaid.

For they also are included amongst the *sapindas*.

However, a girl who is not within three *gotras* (from the bridegroom) is not unmarriageable, though she be one related within the seven or five degrees as above described.*

I. 'Though nearly related, a girl may be taken in

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* For instance, should the paternal great-grandfather of the man, who is to marry, be of the *Kashyapa gotra*, his daughter be of the *Shandilya gotra*, and her daughter be of the *Vatsya gotra*, and her daughter of the *Savarna gotra*, then the latter's unmarried daughter who is of the *Savarna gotra* and beyond three *gotras*, namely, the *Kashyapa*, *Shandilya*, and *Vatsya*, may be taken in marriage by the man of the *Kashyapa gotra*.

Three *gotras* from a father's or mother's friend must be counted in the manner as directed in the *Udvaha-Tattwa* above-cited.

marriage if she be beyond three *gotras*.'—A text of the *Matshya-Purána*, cited in the *Udváha-Tattwa*.

II. She who is not connected by the oblation-cake or libation of water, may be taken in marriage by a twice-born man, and also she who (though related) is not within three *gotras*.—VRIHAT-MANU, cited in the *Udváha-Tattwa*.

Three *gotras* of the descendants of a *bandhu* are in all cases to be counted from his own *gotra* (inclusive,) and those of the descendants of the ancestors of a *bandhu*, who is a father's or mother's maternal uncle's son, are also to be counted from his own *gotra*, but of the descendants of the ancestors of the other *bandhus* three *gotras* must be counted from their maternal grandfathers' *gotras*.*

"One should marry a girl who is not descended from the same ancient sage as he; he must avoid five (degrees) from the mother, (and) seven from the father; or three from the mother, (and) five from the father."—This text of POITHINASI is expounded by *Raghunandana* in the following terms:—'In fact, by the mention of three (degrees) etc., it is meant that it is more sinful to marry a girl from the fourth to the fifth degrees, both inclusive, (on the mother's side,) and from the sixth to the seventh degrees, both inclusive, (on the father's side:) otherwise, the other text of POITHINASI: "The daughters of the mother's sister and father's sister and of the mother's brother are sisters by law, they must not be taken in marriage," would be useless.' *Shúlapáni*, however, holds that the avoiding marriage with girls as far as three and five degrees, (and marrying from the fourth and sixth degrees) relate to marriages of the *ásura* and other forms, or to the marriages of the *kshatriyas*.—So it is clear that according to both opinions, marriages of *Bráhmanas* in the *bráhma* and other forms (as far as the *ásura* form) with damsels within the fifth degree on the father's side and

* See the *Udvaha-Tattwa*.

third degree on the mother's side, are invalid; and, moreover, according to *Raghunandana*, it is more sinful.—Further, agreeably to *Shúlapáni's* opinion, marriages of such girls amongst any caste in the *ásura* and other forms, and amongst the *Kshatriyas* in any form whatever, are valid, but according as expounded by *Raghunandana* such marriages are not only invalid, but also more sinful. The opinions of both these authors are, however, respected in Bengal.

In fact, as laid down by *Shúlapáni*, marriages of the *Kshatriyas*, and those in the *ásura* and the rest of the forms of any other caste, with girls of the above description, do not appear to be invalid, inasmuch as his doctrine agrees in many respects with the above text of SUMANTU, and is corroborated by the following texts:—

"One should marry a girl not related within the seventh degree, if such girl be not procurable, then a girl of the seventh degree; in her default, one of the fifth degree: this is the rule on the father's side *Shâkatáyana* (says:) a girl related in the seventh, sixth, fifth, third, or fourth degree on either side may be taken in marriage without an offence being committed."*

"A girl beyond the seventh degree in relationship is preferable (to one of a nearer degree,) because the text, cited, says: 'If a girl beyond the seventh degree be not procurable, a man may marry a girl of the seventh degree;' in like manner, a girl beyond the fifth degree (on the mother's side) is preferable for marriage, because it is laid down in the above text that, a girl beyond the fifth degree not being procurable, one may marry a girl of the fifth degree: such is (the course to be adopted) on both sides."*—*Keshava Vaijáyantí.*

"It appears that whoever is married according to the custom of (his or her) country and the usage of the family,

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* Commentary on the *Dattaka-Mimansa*, Sans. page 24.

that (marriage) is always valid." Such is the doctrine of the *Chaturvingshati* (twenty-four sages.)*

A step-mother's brother's daughter and his daughter's daughter are not to be taken in marriage.—*Udvâha-Tattwa.*

All the wives of the father are mothers, their brothers are maternal uncles, the daughters of the latter are sisters, and the daughters of these are nieces, both (therefore) are not to be taken in marriage, otherwise, they will be producing *sankaras* (mixed castes.)—SUMANTU. *Ibid.*

Although, the brother of a step-mother being an uncle, his daughter and daughter's daughter are (of course) sister and niece, (and as such are not to be taken in marriage,) yet as they have nevertheless been mentioned (in particular,) it must be concluded that marriage with these two only (out of the descendants of a step-mother's brother) should not be contracted.—*Ibid.*

A man is prohibited to marry a damsel who bears the same name as his mother.—*Ibid.*

Whatever be a person's mother's name, be it concealed or known, the girl who bears that name is called 'bearing (that person's) mother's name.' If he inadvertently takes (her in marriage,) he must atone for it, and performing the *lunar* penance he must forsake her entirely.—*Matshya-Súkta Mahá-Tantra*† cited in the *Udvâha-Tattwa.*

As to the text of *Râja-Mârtanda* :—"Though born of a good family, if a girl be of the same name as (her bride-groom's) mother, another name should be given her in marriage by priests with the consent of her parents"—it must be understood to be applicable to the case where the name is known after betrothment, as otherwise the above prohibition would be unmeaning or nugatory.—*Raghunandana.* Consequently,—

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* *Vide* Note Ante, p. 31.

† Hymn to Vishnu assuming the form of a fish; it is believed to be extracted from the *Vedas.*

If after betrothment of a girl it be known that she bears the same name as the mother (of the man to whom she is betrothed,) then another name should be given her by priests with the consent of her parents, after which she may be taken in marriage, which in that case is not invalid.—See *Udvâha-Tattwa*.

"It is prohibited to contract a marriage with a daughter of the spiritual preceptor *(Achâryya,)* or of a pupil."*—*Ibid.*

"The marriage with a girl of equal *pravaras*, with a daughter of a pupil, or of the *Guru* who instructs in the *Vedas*, is prohibited."—A text of the *Matshya-Súkta** cited in the *Udvâha-Tattwa*.

A younger brother is prohibited to marry while his elder brother† remains unmarried.—*Ibid.*

If a younger brother marry while his elder brother remains unmarried, he becomes *pari-vettâ*,‡ such elder brother becomes *pari-vinna*,§ the girl so married is *pari-vedaniyâ*, the giver of a girl (in such marriage) is *pari-dâyi*, the priest

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* A pupil is he who receives instruction in the *Vedas*. The *acharyya* is he who gives such instruction. Thus in the following text:—"The spiritual preceptor is he who instructs (his pupil) in the *Vedas* after investing (him) with the holy thread, whence is he denominated "*acharyya*."

By purity of reason, it seems also improper to marry a daughter of the spiritual preceptor who imparts a formula or mystical text of the *Tantra*, or a daughter of a pupil instructed in that of the *Tantra*.

† An elder brother is one prior by birth, and born of a mother or of a step-mother equal in class with the father. Thus MANU: "Between sons born of wives equal in class and without any other distinction, there can be no seniority in right of the mother: seniority ordained by law is according to the birth." Here, however, an elder brother must be understood to be one not only elder by birth but also of the whole blood, inasmuch as it is laid down in the text of *Chhandogya-Parishishta*, that a younger brother is guilty of being *pari-vetta* only when he marries before his elder brother of the whole blood.

‡ *Pari-vetta*,—one guilty of having married before his elder brother.

§ *Pari-vinna*,—one passively guilty of being superseded by his younger brother in marriage.

who performs the rites (of such marriage) is *pari-kartá:* all of them are degraded (for sin.) A text of Hárita cited in the *Udváha-Tattwa.*

One ought not to supersede his elder brother in marriage, though permitted by him.*

A marriage is blamable even though contracted with the permission of the elder unmarried brother.*—*Pràyashchitta-viveka.*

One, however, commits no offence if he supersedes his elder brother in marriage under any of the circumstances recognised in the following text.*

I. There is no offence in superseding in marriage an elder brother who is gone to a foreign country, who is degraded (for sin,) who is a beggar, or is devoted to the *Yoga-Shástra* (a —A text of SATATAPA cited in the *Udváha-Tattwa.*

(a) '*Yoga*'—is meditation consisting in the abstraction of the mind from worldly objects, and in the union of one's *jivátmá*† with the Holy Spirit (God).

II. "One does not commit an offence by superseding in marriage his elder brother who lives in a foreign country, who is an eunuch or impotent, or *eka-vrishana,* or who is not of the same womb (i), or who is a whoremonger, degraded, equal to a *shúdra* (e), very much diseased, an idiot (o), dumb, blind, deaf, humpbacked, dwarf, *kunthaka* (k), very old, or who is not a householder (g), or who is devoted to agriculture, or to the ruling power, or to increase wealth, or is one who acts according to his own wishes (j), or is a *kulata* (u), a mad man, or a thief." Though in a hurry, one must wait three years for (his elder brother who is) devoted to increase wealth, to the ruling power, or to agriculture, or (who is) gone abroad. If [the elder brother,] gone abroad, be unheard of (t), the younger may marry after waiting for

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* See the *Udvaha-Tattwa.*

† The soul, spirit, vital principle; the spiritual substance which renders bodies susceptible of motion, sensation, etc.

one year; and if he then return, the latter is to perform part of the *lunar* penance for purification from this sin.—A text of *Chhândogya-Parishishta* cited in the *Udvâha-Tattwa.*

(i) 'Foreign country' is thus defined by VRIHAT MANU: "Where language differs or a mountain or great river intervenes, it is called a different country. However near, a country which has a different name and is parted by a river, is called a different country by the SELF-EXISTENT himself: and so is the place whence intelligence cannot be received in ten nights." VRIHASPATI says: 'Some call a space of sixty *yojanas* or *jojanas* a distinct country, some the space of forty *jojanas*, others again the space of thirty *jojanas*.' The discrepancies regarding language, etc., as in the text of the two sages, are thus reconciled: if three circumstances (of difference) exist, the country is distinct (*even*) within thirty *jojanas*; if two exist it is a different country beyond thirty and (*even*) within forty *jojanas*, and where but one exists, it is a different country beyond forty *jojanas* and (*even*) within sixty. A region beyond sixty *jojanas* is a foreign country, though it may not have a different language, or may not be intervened by a mountain or a great river. Thus *Shuddhi-Chintámani.* See the *Udváha-Tattwa.*

'*Eka-vrishana*,'—Having only one testicle: a kind of eunuch.*

'[Not] of the same womb,'—a brother born of a step-mother: consequently, there is no offence in contracting a marriage while a brother born of a different mother remains unmarried.*

(u) '*Kulata*,'—one who goes to a different *gotra* or family: such is the interpretation of *Nârâyana Upâdhyâya*: by this he means that he whose *gotra* (race) is changed into that of another, such as a *dattaka* or any other description of adopted son, is a *kulata*.*

* See the *Udvaha-Tattwa.*

"Accordingly, sons given and the rest do not incur the guilt of a *pari-vettá* and the like: for a text of *Goutama* recites: "By marriage and the establishing of a consecrated fire, the offence of '*pari-vedana*' does not attach to a half-brother, a son given, and the son of a paternal uncle likewise."—['To a half-brother'] on the marriage and so forth of either of two brothers, by different mothers, the offence denominated '*pari-vedana*' is not incurred. This is the meaning. ['*A son given.*'] It is meant that, although there be an elder brother in the family of the natural father, the adopted son is not, (should he marry and so forth,) a '*pari-vettá,*' nor also by such previous marriage and the like, of the younger, is the elder a '*pari-vinna,*' or a person passively implicated in the criminal acts alluded to."—*Dattaka-Mímânsá*, pp. 129, 130.

(e) '*Equal to a Shúdra.*'—It is declared by MANU: "*Bráhmanas*, who tend herds of cattle, who trade, who practise mechanical arts, who profess dancing and singing, who are hired servants or usurers, let the judge exhort and examine as if they were *Shúdras.*"*

(o) '*An idiot,*'—a person deprived of the internal faculty, or incapable of discriminating right from wrong.—*Mitákshará* cited in the *Udvâha-Tattwa.*

(k) '*Kunthaka,*'—indifferent to all affairs.*

(g) '*Not a householder,*'—prohibited by law to have a wife, such as *noishthika* or perpetual *brahmacháris*, hermits and *bhikshus.*†

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* See the *Udvaha-Tattwa.*

† (1) The student of the *Veda*, (2) the married man, (3) the hermit, and (4) the anchoret, are the offspring, though in four orders, of married men keeping house. But of all those, the housekeeper, observing the regulations of the *Shruti* and *Smriti*, may be called the chief; since he supports the three (other orders.)—MANU, Ch. 6, *vs.* 87 and 89.

Four orders are prescribed for *Brahmanas*: (*viz.*, the order of) the married man keeping house (*grihi* or *grihastha*,) the student of the *Veda* (*brahmachari*,) the hermit [*vanaprastha*,] and the anchoret [*bhikshu*, *sannyasi* or *yati*.] To

(j) '*One who acts according to his own wishes,*'—that is, who acts according to his own inclination regardless of the (ordinances of the) scripture and law.*

(t) '*Unheard of,*'—that is, if good tidings (or the existence) of the elder brother gone abroad be not heard of, his younger may marry after having waited for one year; should the elder brother subsequently return, the younger, to atone for the sin committed in superseding his elder brother in marriage, must perform the expiation denominated '*Prájápatya.*'*—*Práyashchitta-viveka.*

The waiting for three years for an *elder brother* gone abroad relates to the case where he is gone abroad, for purposes other than the aquisition of science and religious merit;* it being so declared in the subjoined texts of VAS'ISHTHA and GOUTAMA:—

VAS'ISHTHA:—'Should a younger brother marry without waiting for his elder brother, gone abroad, he must perform the penance: it is proper for a person to wait twelve years for his elder brother who is gone abroad to obtain religious merit and property, and is often heard of. It is not (however) proper to wait (for an eld brother who is) a mad man, a sinner, leprous, degraded, impotent, or afflicted with phthisic or a like disease.'

GOUTAMA:—'In the case of a *Bráhmana* elder brother (going abroad) for the acquisition of knowledge, the younger should wait for twelve years before contracting a marriage

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Kshatriyas also are ordained [the first] three orders; and two [*i.e.,*] the *brahmachari* and *grihi*, for *Vaishyas.* The only order to be entered by the *Shudras* is that of *grihi* or *grikastha.*—*Vamana-Purana*, cited in the *Udvaha-Tattwa.* See Str. H. L. Vol. 1, p. 43.

Thus for a *Shudra* also marriage is indispensably necessary; inasmuch as his duty is to enter the order of *grihi* and no other, and one cannot be a perfect *griki* without a wife, and marriage is the only sacrament which completely removes his seminal and uterine taints, and renders him a pure *Shudra.* See also the *Udvaha-Tattwa.*

* See the *Udvaha-Tattwa.*

or commencing the worship of a consecrated fire: some ordain that he should wait for six years.'*

Hence it follows that,—

In the cases of persons of the *Bráhmana*, *kshátriya*, *vaishya*, and *shúdra* castes, twelve, ten, eight, and six years should respectively be waited for.*—*Práyashchitta-viveka.*

The author of the *Ratnákara* adds the following text of GOUTAMA:—(the elder brother) being heard of, the younger should go to him, but he should refrain from doing so if he (the elder brother) has quitted the condition of a householder,' and thus interprets it: 'The elder brother living abroad, the younger (brother) should go to him to cause him to marry and worship the consecrated fire; he should, however, refrain from doing so if he has quitted the condition of a householder.†

The marriage of a younger sister is vitiated if contracted while her elder sister remained unmarried.*

I. A younger sister married before the marriage of her elder sister must be known (to be) '*agre-didhishu*,' and the elder sister to be '*didhishu*.'*—DEVALA.

II. The husband of the girl denominated '*agre-didhishu*' should, after undergoing the austere penance for twelve nights (d), marry (n), and give her away, and the husband of the *didhishu* must perform the austerest of penances, and having given (her) away to him, he should marry again.*—VAS'ISHTHA.

(*d*) '*Austere penance for twelve nights*,'—that is, the penance denominated the '*paráka*,' which must be performed, because the sin is great.*

(*n*) '*Should give her away*,'—that is, he must give the younger sister to the husband of the elder. The elder sister must likewise be given to the husband of the younger. This, however, is declared by law for the sake of humiliation, and not for the purpose of cohabitation, for, a text of SUMANTU

* See the *Udvaha-Tattwa*. † *See Ante*, pp. 36 and 37.

in the chapter of marriage declares that they must not again be cohabited with. And a text cited by *Bhavadeva-Bhatta* (ordains) that 'she who is deserted is to be supported with food and raiment.'*

Of all the girls, described, those only, though married, do not become wives, whose husbands are ordained to desert them and to perform penance to atone for the sin incurred (in marrying them.)

I. Thus desertion and penance being enjoined in (the marriage of) the descendants of the *sapindas*, and those sprung from the same ancient sage, the girls who are prohibited to be taken in marriage for unseen causes of defects do not become wives: consequently the defect of such marriage is not removed, nor is the girl so married capable of performing religious acts (in conjunction with the husband.)—*Raghunandana.**

II. In the matter of marriage, as it is laid down in the text: 'he who inadvertently marries a girl sprung from the same original stock *(gotra)* with himself, must support her as a mother,' and as it is also heard (from the sages) that, if a girl of the same *gotra* and so forth be taken in marriage, she should be deserted, and that penance should be performed if a marriage be contracted with a girl of the same *gotra*: consequently, together with those, the girls related as mother's *sapindas* do not also become wives.—*Kullúka Bhatta*.—See the *Udvâha-Tattwa*.

III. In expounding the text—'*A Brahmana* who marries a girl of his own *gotra* and *pravaras*,' etc., *Shúlapáni*, author of the *Práyashchitta-viveka*, says: 'the mention of the girls of the same *gotra* or *pravaras* is illustrative of all the girls not to be taken in marriage.'†—*Udvàha-Tattwa*.

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* *Udvaha-Tattwa.*

† But—"Let him choose for his wife a girl, whose form has no defect; who has an agreeable name; who walks (gracefully) like a phœnicopteros or

IV. Hence the lunar penance must be performed even on the marriage of a girl of a different caste.—*Raghunandana*, See *Udvâha-Tattwa.*

All of the girls not to be taken in marriage being placed by *Shúlapáni* on an equal footing with the girls of the same *gotra* or *pravaras*, it follows that, according to his opinion, they do not become wives as well as those of the same *gotra* or *pravaras*.

Girls of visible defects do, however, become wives, although it be prohibited to marry them.—See *Ibidem*.

The girls of visible defects are prescribed by MANU as follows :—'In connecting himself with a wife, let him studiously avoid the ten following families, be they ever so great, or ever so rich, in kine, goats, sheep, gold, and grain. The family, which has omitted prescribed acts of religion ; that, which has produced no male children ; that in which the *Vedâ* has not been read ; that, which has thick hair on the body ; and those, which have been subject to hemorrhoids, to phthisis, to dyspepsia, to epilepsy, to leprosy, and to elephantiasis. Let him not marry a girl with reddish hair, nor with any deformed limb ; nor one troubled with habitual sickness ; nor one either with no heir or with too much ; nor one immoderately talkative, nor one with inflamed eyes.* Her, who has no brother, or whose father is not well-known, let no sensible man espouse, through fear lest (in the former case,) her father should take her first son as his own (to perform his obsequies ;) or (in the second case) lest an illicit marriage should be contracted."—Ch. III. *vs.* 6, 7, 8 and 11.

A girl with the name of a constellation, of a tree, or of a river, and so forth, though with defects invisible, being included amongst the texts descriptive of visible defects, is

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like a young elephant; whose hair and teeth are moderate respectively in quantity and size; whose body has exquisite softness. —*Udvaha-Tattwa*, v. 10.

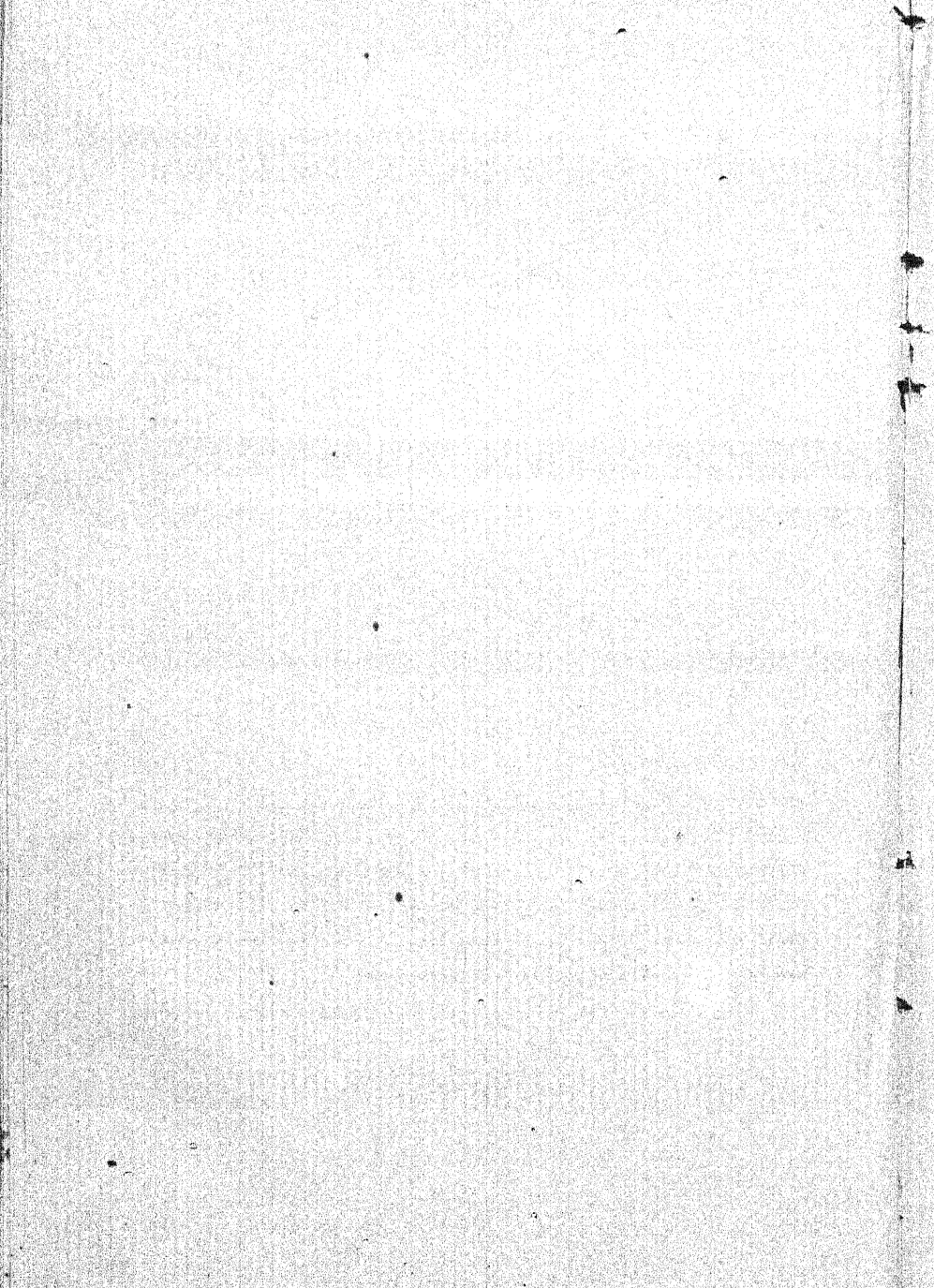
* See *Ante*, p. 39.

reckoned as being with visible defects; consequently, there is no apprehension of their not becoming wives (when married).

A girl with the name of a constellation, of a tree or of a river, and so forth, is described by MANU:—"Nor one with the name of a constellation, of a tree, or of a river, of a barbarous nation, or of a mountain, of a winged creature, a snake, or a slave; nor with any name raising an image of terror."—Chap. III. *v.* 9.

In those girls whom it is allowed or prohibited to marry on account of good or bad qualities as of 'the family which omitted prescribed acts of religion,' there is, however, no want of wifeship, (inasmuch as such girls become wives,) though married in violation of the above rule. Consequently MANU has separated the texts, "be they ever so great or ever so rich," etc. The prohibitory text, "nor one with the name of a constellation, of a tree, or of a river," and so forth, though included amongst the above texts, does not deprive a girl (falling within the description thereof) of her being the wife of the man to whom she is married.—*Kullúka Bhatta's* Commentary on MANU.

The opinion of *Raghunandana* may be said to be wrong to the extent in which he differs from the above.—See the *Udváha-Tattwa.*

In certain families in Bengal marriages are seen to take place in violation of the above *Vyavasthás:* such marriages can only be said to be in use according to the doctrine of the *Chaturvingsati* (24) sages already cited.

CHAPTER V.

BIGAMY AND POLYGAMY.

BIGAMY and polygamy appear also to have been prohibitted to men, unless for any of such causes as are mentioned in the following texts.

"A wife, who drinks any spirituous liquors, who acts immorally, who shows hatred (to her lord,) who is incurably diseased (p), who is mischievous, who wastes his property, may at all times be superseded by another wife.—A barren wife may be superseded by another in the eighth year; she whose children are all dead, in the tenth; she, who brings (only) daughters, in the eleventh; she, who speaks unkindly, without delay.—But she, who, though afflicted with illness, is beloved and virtuous, must be never disgraced, though she may be superseded by another wife with her own consent."—MANU, Chap. IX. *vs.* 80—82.

(p) "Incurably diseased,"—afflicted with leprosy or the like.—*Kullúka Bhatta.*

II. "One who drinks inebriating liquors, who is (incurably) diseased (b), who is quarrelsome (m), or barren, who wastes his wealth, who speaks unkindly, who brings forth only daughters, may be superseded by another wife; and so may she who manifests hatred to her husband."*—JAJNYAVALKYA cited in the *Vivåda-bhangárnava.*

(b) "Diseased,"—infected with a lasting malady.*—*Mitákashará.*

(m) "Quarrelsome,"—contentious.*—*Ibid.*

"If his wife be virtuous, and have borne a son, let not a man contract another marriage, unless he do so on the loss

* Coleb. Dig. Vol. II. p. 418.

of his wife or son."*—A text of APASTAMBA cited by *Kullúka Bhatta.*

In the case of inclination to marry again without a cause as above, a man might marry more than one wife according as directed in the texts subjoined :—

"For the first marriage of the twice-born classes a woman of the same class is recommended; but for such as are impelled by inclination to marry again, women in the direct order of the classes are to be preferred : "*A Shúdra* woman only must be the wife of a *Shúdra*; she and a *Vaishya*, of a *Vaishya*; they two and a *Kshatriya*, of a *Kshatriya*; those and a *Bráhmaní* of a *Bráhmana*."—MANU, Chap. III. *vs.* 12, 13.

But marriage with a damsel of a different caste has been prohibited in this (*kali*) age.—See *ante*, Chap. IV. p. 23.

Hence it can be fairly concluded that bigamy and polygamy have been (though indirectly) prohibited to men in the present age, except for any of the above causes; it is nevertheless argued by the modern *Pandits* that, marriage with any woman of a different class being prohibited in the present age, it necessarily follows that a plurality of wives of the same class is admissible; and nothing is more common, especially among the *kulins*, or the highest caste of *Bráhmanas*, though such pernicious practice is admitted by good *Hindus* to be reprehensible.

In the event of a man marrying a second wife, the law enjoins him to satisfy the first by paying her the sum equal to the expenses of his second marriage; but if any *strí-dhan* have been bestowed on her, then half of the expenses should be given her.†

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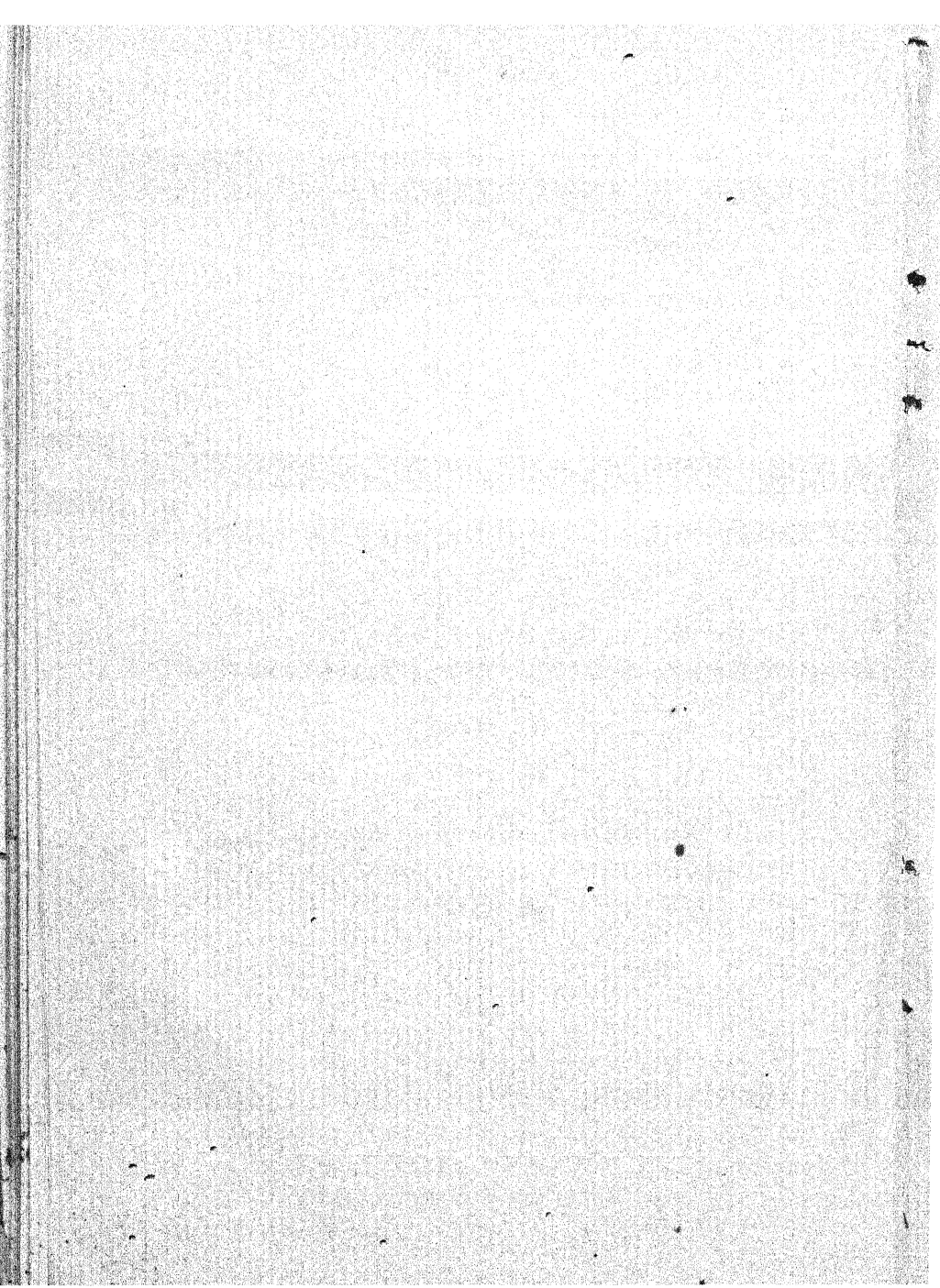
* See Colеb. Dig. Vol. II. p. 416.

† *Da. Kra. Sang.* p. 100;—*Da. Bha.* p. 63;—Str. H. L. Vol. I. p. 52.

Thus JAJNYAVALKYA:—"To a woman, whose husband marries a second wife, let him give an equal sum, as a compensation for the supersession, provided no *strí-dhan* has been bestowed on her: but, if any have been assigned, let him allot half."*

* [*Let him allot half*]—The allotment of a moiety implies that the other moiety is completed by the woman's separate property (*Stri-dhan*)—*Maheshwara.* Coleb. *Da. Bha.* p. 64.

CHAPTER VI.

DOMESTIC DUTIES.

THE highest object of a man's life as a householder is that he should eschew selfishness in all his dealings with the various members of his family. To a Hindu the word *parivára* is family signifies much—it does not consist of his own self, his wife and children only. It consists of all his relations, servants and guests also who depend on him for their support. Even domesticated animals have a claim upon his care and attention. The spirit of self-sacrifice manifests itself clearly and prominently in his daily conduct towards all these units which make up a real and ideal household. A true Hindu is nothing if he is not self-sacrificing. He must with a devoted and pure heart must go the round of his daily duties, consigning all the fruits of his actions to his God and not caring for self-aggrandisement in the least. The relationship existing between him and the various members of a family is highly sacred, and it is a religious obligation with every Hindu that he must honor it as one ordained by God himself.

The next subject of important consideration with a Hindu regarding the performance of his domestic duties is that he must not be attached to earthly objects. He must consider his all as gifts from Providence and regard his children, relatives, servants, etc., as so many sacred charges committed to his care by the Almighty. And, therefore, he must consider it his bounden duty to take care of them, to support them, to lead them on in the path of virtue without being attached to them, for attachment is the root of all miseries.

The following compendium of domestic duties occurs in the *Shanti Parva* of the *Mahabharata* which may be read with profit by those who wish to form an idea of the spirit of sacredness and disinterestedness which pervades them :—

"Performing meritorious vows, the householder for the second period of his life, should live in his house, having married according to the ordinance and having established a fire. Four kinds of conduct have been enunciated by the learned for the domestic mode of life. The first consists of keeping grain in store sufficient to last for three years. The second is of keeping a store to last for one year. The third is of providing for the day without thinking for the morrow. The fourth consists of collecting grain like a pegion. Of these each one is superior in merit to its predecessor as has been laid down by the scriptures. Observing the first kind of conduct a householder may practise all the six well-known duties. He who observes the second kind of conduct should perfom only three of these duties, namely learning, giving and taking. He who follows the third kind of conduct should practise only two of the duties (*viz.*, learning, and giving). The householder practising the fourth mode of life should observe only one duty (*viz.*, reading the scriptures). The duties of the householder are all considered as highly meritorious. The householder should never cook any food only for his own use; nor should he kill animals (for food) except in sacrifices. If a householder wishes to slay (for food), or to cut down a tree (for fuel), he should do both the acts according to the ritual laid down in the Yajur for that much is due to both animate and inanimate creation. The householder should never sleep during the day, or in the first or the last part of the night. He should never take two meals between morning and evening, and should never call his wife to bed except in her season. In his house no Brahmana should be allowed to remain unfed or unadored. He should always adore such guests who present sacrificial offerings, who are cleansed by Vedic learning, who observe excellent vows, who are high-born and conversant with the scriptures, who follow the duties of their own order, who are self-controlled, mindful of all religious acts, and devoted

to penances. The scriptures hold that what is offered to the gods and the departed manes in sacrifices and religious rites, is meant for the service of guests like these. In this mode of life, the scriptures hold that, a portion, of the food, should be given to every creature,—to one, who, for the sake of show, keeps his nails and beard,—to one who, from, pride shows what his own (religious) practices are,—to one, who has unduly abandoned his sacred fire,—and even to one, who has injured his preceptor. A householder should give (food) to Brahmacharins and Sanyasins. The householder, should every day eat Vighasa and ambrosia. Mixed with clarified butter, the remains of the food which is offered in sacrifices, make ambrosia. That householder who eats after having fed his servants, is said to eat Vighasa. The food, which remains after the servants have been fed, is called Vighasa, and that which is left after the presentation of sacrificial offerings, is called amrita. A householder should be content with his own married wife. He should be self-controlled. He should avoid malice and control his senses. He should never fall out with his sacrificial priest, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young, with those who suffer from diseases, with those who practise as physicians, with kinsmen, relatives, and friends, with his parents, with women who belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants. By avoiding quarrels with these, the householder becomes purged off of all sins. By conquering such disputes, he succeeds in conquering all the blessed regions. There is no doubt in this. The preceptor is able to take one to the regions of Brahman. The father can take to the regions of Prajapati. The guest is powerful enough to lead to the region of Indra. The priest has the power to take to the regions of the celestials. Female relatives on the father's side have power over the regions of the Apsaras, and blood-relatives over the

regions of the Vishvadevas. Relations by marriage and collateral kinsmen have power over the several quarters of the horizon, (*viz.*, north, etc.,) and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the worn out have power over the firmament. The eldest brother is like a father (to all his younger brothers). The wife and the son are one's own body. One's menial servants are his shadow. The daughter is an object of great love. Therefore a householder, gifted with learning, observant of duties and endued with endurance, should bear without excitement or anxiety every sort of annoyance and even censure from the last-named relatives. No pious householder should do any act, out of consideration for money. There are three courses of duty attached to the domestic mode of life. Of these every succeeding one is more meritorious than the preceding one."

Again, in the *Mahanirvana Tantram*, a beautiful summary of domestic duties is to be seen. "The foremost of all modes of religious living (*Dharman*) for the descendants of *Manu* is the *Gârhasthya* or (householder's mode). Of it I shall speak truly at the first instance, and do thou hear me, O nobly-descended lady. A householder should be devoted to the worship of *Brahman*, and to the cultivation of the knowledge regarding *Brahman*; and whatsoever acts he does, he should consign them to *Brahman*. A householder should never utter false speech, practise deceitfulness or roguery; and he should be engaged in adoring the gods and his guests. One leading a householder's mode of existence, should always with all his endeavours, please and serve his father and mother, considering them to be two visible divinities incarnate. When one's mother is pleased, O auspicious lady, when one's father is pleased with him, O mountain's daughter, then even thine affection leans towards him, and even the Supreme God becomes propitious with him, O Goddess. Thou art, O Primæval lady, the mother of the uni-

verse, and that highest of the high, the Supreme God is the father; and what else could be a greater virtue for a householder than that from which ye both derive pleasure? When the opportunity offers, one should provide his father and mother with seats, beds, apparels, drinks, and food. He should address soft and sweet words and do what is agreeable and pleasing to them and he should follow their behests; such a son is truly a good son and the sanctifier or ornament of his race. If he wishes his own welfare, he should never indulge in insolence, buffoonery, low censure, or vile speech before his parents. On beholding his parents, one should respectfully bow down his head and stand up, and never take his seat without their permission; in short, he should be completely under their control. He, that intoxicated with the pride of his learning and wealth, disregards his parents, is condemned to dreadful hell and is ostracised from all religions. A householder should never enjoy (food or anything) excluding his father, mother, son, wife, guest and brothers, even if his vitals breaths were to run out of his throat. The voracious fellow who enjoys food depriving his elders, friends, and relatives, becomes branded with infamy in this world, and in the next, is consigned to eternal hell. A householder should protect and cherish his wives, educate his sons, and maintain and support his relations and friends; this is his eternal religion. This body has been composed by the kindness of the father, reared by the affection of the mother, and trained and instructed by the love of the relatives; and he really is the vilest of beings who forsakes them all. A householder should always please them to the best of his might, even undergoing, O prosperous goddess, for their sake, hundreds of severest hardships and trials; this is his eternal and best religion. He is really a praiseworthy and deserving man on the face of the earth and worthy of the name, who is devoted to the worship of Brahma, conversant with the true nature of things and keeps

his troth always inviolate. One should never ill-treat his wives, but cherish them always like his mother; and even in extreme difficulties he should not forsake a chaste and devoted wife. A learned man should not, when his own wives live, even touch other women with unfair or wicked intention, otherwise he should be dragged to hell. A wise man should shun lying and living in secluded places with others' wives; he should never address improper words to them or show gallantry towards them. With wealth, garments, love, respect, and melifluous speech, one should always keep his wife satisfied, and never do anything displeasing to herself. Except in the company of his sons or nearest relatives, a wise man should not send his wife to festivals, pilgrimages, others' abodes or crowded processions or fairs. O mighty Goddess, the man with whom his devoted and affectionate wife is satisfied, is looked upon as if he has performed all pious deeds; and he becomes thy favourite also. A father should cherish and nurture affectionately his sons up to the end of his fourth year; then up to the sixteenth, he should give them such training and fit them up with accomplishments (that would make them useful members of society). And when the sons exceed their twentieth year, he should initiate (engage) them in the duties of the household, and thenceforward, considering them in the light of equality, show due kindness and affection (towards them). In the same manner, again, a daughter should be cherished and educated with great care, and she should be (on the attainment of the proper age) given away in marriage to an educated bridegroom with dowries of money and jewelleries. In this wise should a householder maintain and please his brothers, sisters, nephews, relations, friends and even servants. A householder should also maintain and support his co-religionists, co-villagers, and guests, casual visitors and strangers. If, O Goddess, a householder possessed of wealth, do not act in this manner, he is to be reckoned as a

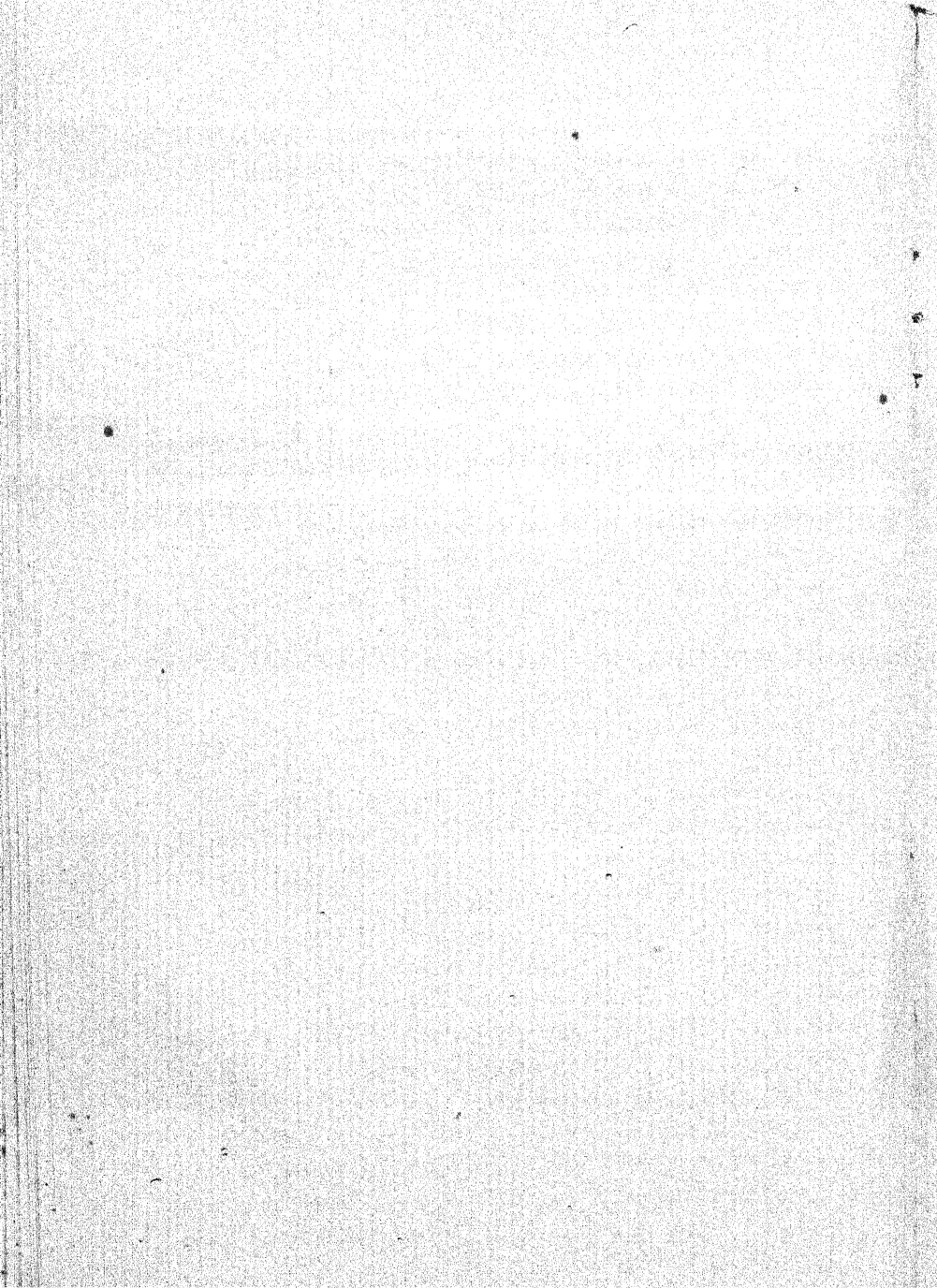
beast, a great sinner and deserving of censure from his fellow-beings. One should not betray an excessive love for indulging in sleep and idleness, and in dressing, eating, decorating the hairs and looking after his person. He should be moderate in food, sleep, speech and sexual intercourse; he should be neat and tidy, pure, humble, skilful and diligent in every action. He should be heroic before his foes, and meek and gentle near his friends and venerable elders; he should not hate the hated or disrespect the respectable persons. He should place his trust on men after having acquainted himself with their friendship, conduct, inclination and character, through constant companionship and in courses of conversation. In view of (judging) the times, an intelligent person should either be afraid of even of his most insignificant enemy, or ill-wisher, or show his own true colour; he should never transgress the limits of his own religion. A pious man should not expatiate upon his own fame or manliness; he should not divulge what has been spoken to him as secret or private, or what has been done for the good of others. A person desirous of fame should not embark on hateful projects or where there is every certainty of failure; he should not again quarrel with his superiors or inferiors. Endeavouring with his head and heart, he should earn knowledge, wealth, fame and virtue; and with all his might, he should shun the company of the wicked, and falsetalkers and the quarrelsome, and the *Vyásanas.* All efforts are influenced by the circumstances, and all actions by the seasons in which they are done; therefore an act should be undertaken after the circumstances and the seasons have both been duly considered and weighed. A householder should be careful about the security of his possessions, should be able-bodied and skilful, virtuous, and loved by his friends and relations; he should specially be moderate in speech and laugh before those who deserve respect from him. He should be self-controlled and glad of heart.

thoughtful, resolute in his actions, steady and careful and far-seeing; he should be very deliberate regarding his contact with material objects. He should speak truthful, mild, affable, agreeable, and beneficial, words, and he should avoid indulging in his own superiority and blaming others. He that consecrates a pond, a tree, a road-side resting place, or a bridge, becomes the master of the three worlds. People sing his praise whose parents are pleased with him and whose friends and relations are attached and devoted to him; the three *lokas* are also conquered by him.

The following extract containing outlines of domestic duties from the *Yajnawalka Samhitá* is likely to prove interesting to our readers :—

There are five *Yajnas* ordained for the householders. They are *Bhuta-Yajna* or offering to all created beings, *Pitri-Yajna* or offering to the departed manes, *Deva-Yajna* or offering to the celestials, *Brahma-Yajna* or religious study and instruction, and *Manushya-Yajna* or the entertainment of guests. These are the five principal daily duties of a householder. A householder should never get food ready for himself. After having fed children, women, who, though married, live in their paternal house, aged people, women who are *enciente*, the sick, the maidens, the guests and the servants, the husband and wife should partake of the residue of the food. A householder should give alms to the beggars and to the mendicants. He should feed friends arrived at his house at the time of taking meals. He should receive with respect *Matakas*, preceptor, king, friends, son-in-law, maternal-uncle, father-in-law, and other relatives. He should also welcome persons well-versed in the Vedas. He should avoid fickleness of speech, hands and feet. He should spend the rest of the day in the company of persons well-versed in the Puranas and histories, and of good friends. He should then say his evening prayers and take a little food along with his servants. Afterwards

he should take accounts of his assets and disbursements. He should then go to sleep, and rising up early in the morning think of his well-being and the threefold objects of life.

He should put on a piece of white cloth, crop his hairs and beards and pare his nails. He should be internally and externally pure, should bathe and use unguents. He should never undertake a work at the risk of his life nor should he go to a place infested with tigers, etc. He should never give vent to unpleasant and untruthful words. He should never steal and maintain himself by forbidden means. He should never pass urine in a river under the shade of a tree, on a road, on a pasture ground, in water, in ashes, before women or twice-born ones. He should never look at a woman either naked or engaged in sexual intercourse. He should never wake up a person asleep. He should never gamble nor hunt nor sleep with a patient on the same bed.

CHAPTER VII.

SOCIAL DUTIES.

THE Key-note of the social system of the Hindus is that every member must work towards the establishment of universal harmony. The highest ideal of a social life is then only realized when the various members live in perfect harmony working for the common weal. It is for this reason that the various divisions of men have sprung up for the performance of duties severally assigned to them. Men are grouped into various divisions otherwise called orders or castes not only by birth, but the nature of the work, they perform and of the accomplishments with which they are endued. To keep the society in proper order and harmony every class of men must have some special duties to perform. There can possibly be no disorder or confusion prevailing in a society if every class of men satisfy their respective social functions having an eye on universal harmony or order. The Hindu Rishis, with a view to make an ideal society, divided mankind into four orders, *viz.*, the Brahmanas, the Kshatriyas, the Vais'yas and the S'udras. This division into orders, as we have said before, was not owing to any birthright. People were so divided according to the nature of the duties they performed. Duties thus performed by the several orders are purely social ones. The social duties of the various orders are thus described in the sixteenth chapter of the S'anti Parvan of the Mahabharata.

"The control of anger, truthfulness of speech, forgiveness, begetting children upon one's own married wives, purity of conduct, avoidance of quarrel, simplicity and maintenance of dependants—these are the nine duties which all the four orders should follow."

The above are the common duties and it is evident from their nature that no social harmony or order can be preserved

unless all people satisfy them faithfully. No man can contribute towards the establishment of universal harmony unless he has these qualifications in him. Absence of all these qualities in a person is sure to disturb social harmony and create chaos and confusion.

Then the particular duties of the various castes are thus described in the same chapter.

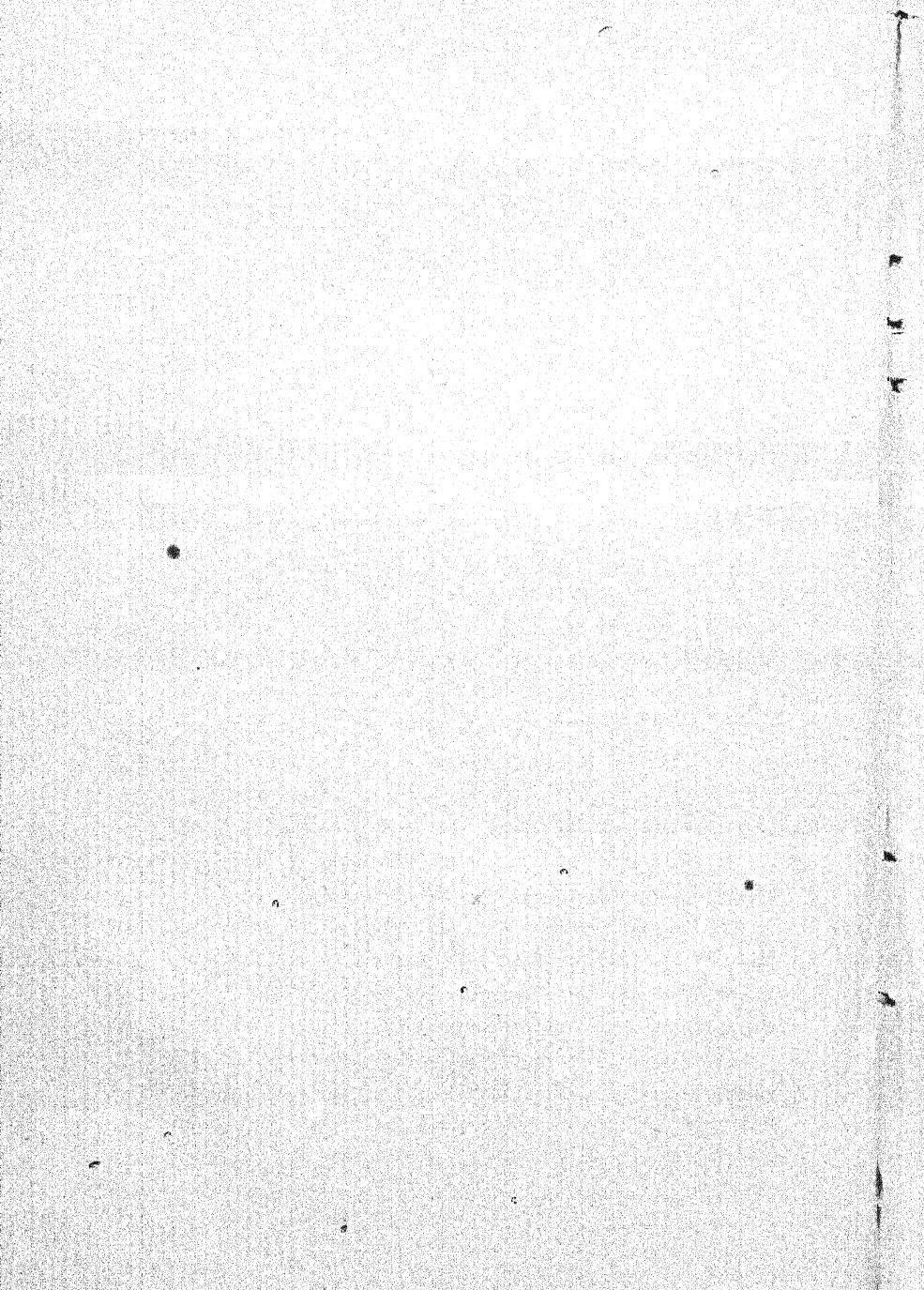
"I shall now describe the duties which the Brahmanas should exclusively follow. Self-control, O king, has been declared to be the first duty of the Brahmanas. Study of the Vedas, and patient practice of austerities, (are also their other duties). By practising these two, all their acts are done. If while engaged in the observance of his own duties, without doing any unfair act, riches come to a peaceful Brahmana endued with knowledge, he should then marry and seek to beget children, and should also practise charity and celebrate sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by distributing it among worthy persons and relatives. By his study of the Vedas all the pious acts are done. Whether he does or does not acquire anything else, if he only studies the Vedas, he becomes known as a Brahmana or the friend of all creatures. I shall also tell you, O Bharata, what the duties of a Kshatriya are. A Kshatriya, O king, should give but not beg, should himself celebrate sacrifices but not officiate as a priest in the sacrifices of others. He should never teach the Veda but study the same with a Brahmana teacher. He should protect the people. Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle. Those among Kshatriya kings who celebrate great sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who acquire many blessed regions hereafter by their merit. Persons well-read in the scriptures do not speak highly of a Kshatriya who returns unscathed from battle. This is the conduct of a wretched

Kshatriya. There is no greater duty for him than the supression of robbers. Gifts, study, and sacrifices, yield prosperity to kings. Therefore, a king who desires to obtain religious merit should engage in battle. Compelling all his subjects to follow their respective duties, a king should make all of them do everything according to the dictates of righteousness. Whether he does or does not do anything else, if only he protects his subjects, he is considered to accomplish all religious acts and is called a Kshatriya and the foremost of men. I shall now tell you, O Yudhisthira, what the eternal duties of the Vais'yas are.—A Vais'ya should make gifts, study the Vedas, celebrate sacrifices, and acquire wealth by fair means. With proper care he should also take care of and rear up all domestic animal as a father looking after his sons. Anything else that he will do, will be considered as improper for him. By looking after the (domestic) animals he would secure great happiness. Having created the (domestic) animals, the Creator, assigned their care to the Vais'yas. To the Brahmana and the Kshatriya he assigned (the protection of) all creatures. I shall tell you what the Vais'ya's profession is and how he is to earn the means of his maintenance. If he keeps (for others) six kine, he may take the milk of one cow as his own remuneration; and if he keeps (for others) a hundred kine, he may take a pair as his remuneration. If he trades with other's money, he may take a seventh part of the profits as his share. A seventh part of the profits arising from the trade in horns is also his, but he should take a sixteenth if the trade is in hoofs. If he makes cultivation with seeds given by others, he may take a seventh part of the produce. This should be his annual remuneration. A Vais'ya should never wish that he should not tend cattle. If a Vais'ya desires to tend cattle no one else should undertake that task. I should tell you, O Bharata, what the duties of a S'udra are. The Creator intended the S'udra as the servant of the other three castes. Therefore, the service of

the three other classes is the duty of the S'udra. By thus serving the other three, a S'udra may acquire great happiness. He should serve the three other classes according to their order of seniority. A S'udra should never amass riches, lest by them, he makes the members of the three superior orders obedient to him. By this he would incur sin. With the king's permission, however, a S'udra, for religious observances, may acquire wealth. I shall now describe the profession, he should pursue and the means by which he may earn his subsistence. It is said that the S'udras should be maintained by the three other castes. Used umbrellas, headgears, beds, seats, shoes and fans, should be given to the S'udra servants."

The social duties of other mixed castes and of various other inferior races besides these four principal divisions of the Aryan family are thus described in the sixty-fifth chapter of the same Parvan.

"All the robber tribes should serve their parents, their preceptors and other elders and hermits living in the forest. All the robber tribes should also serve their kings. The duties and rites laid down in the Vedas should also be followed by them. They should celebrate sacrifices in honor of the departed manes, dig wells for the public, give water to thirsty travellers, distribute beds and other presents amongst Brahmanas. Abstention from injury, truth, control of anger, supporting Brahmanas and relatives by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at all sorts of sacrifices are duties to be followed by every person of this tribe who seeks his own prosperity. Such a person should also celebrate all kinds of Paka-yajnas with rich presents of food and wealth. These and similar duties, O sinless one, were laid down in days of yore for persons of this class. All these acts, which have been laid down for all others, should be done by the robbers also, O king."

From the above summary of the social duties of mankind as laid down by the Hindu Rishis, it is clear that the ultimate object of every social work done by man was to secure universal order and harmony so that people might perform their daily duties without any hinderance or obstacle. No institution can work well unless the various members of the same work harmoniously together, each doing his own share realizing full well the responsibility attached thereto.

CHAPTER VIII.

POLITICAL DUTIES.

GOOD government of a country depends upon both the king and the people. The former should protect his subjects as his children, and the people should be devoted to the king as to their own father considering him as an incarnation of God on earth. To the people, "The king is Indra. The king is Yama. The king is Dharma." The king puts on different forms and preserves and supports every thing. In order to secure good government to their country it is an incumbent duty of the people to remain faithful to their sovereign and help him in carrying on the work of administration. Real prosperity depends upon the united action of the Brahmanas, the Kshatriyas and the other castes in the work of administration. It is said in the *S'anti Parvan* of the Mahabharata:—"Ruin befalls the kingdom of the Kshatriya, when the Brahmana and the Kshatriya fight with each other. Robbers attack that kingdom in which anarchy reigns and all good men regard the king as a Mlechchha. Their oxen do not thrive nor do their children. Their pots of milk are not churned and no sacrifices are celebrated there. The children do not study the Vedas in kingdoms where Brahmanas forsake the Kshatriyas.

In their houses wealth does not multiply. Their children do not become good and do not read the scriptures and celebrate sacrifices. These Kshatriyas who forsake the Brahmanas become impure in blood.

The Brahmanas and the Kshatriyas are connected with each other by nature and each protects the other. The Kshatriya is the root of the Brahmana's advancement and the Brahmana is the root of the Kshatriya's advancement, When each helps the other both enjoy great prosperity. If their friendship existing from days of yore is snapped, anarchy

prevails everywhere. The four orders of men become confounded and meet with destruction."

Though in the above extract reference is made only to the united action of the Brāhmanas and the Kshatriyas, it signifies equally that of all the orders.

The following translations from the twelfth book of the Mahabharata, the great Encyclopædia of the Hindus, will give the readers an idea of how the Rishis thought about a good government.

1. *Necessity of Government.*

"The inauguration of a king is most necessary for a country; robbers make themselves master of a feeble realm which has no chief. In countries without a king, justice is not established; men devour each other; out upon a kingless realm. The S'ruti (Veda) says: 'He who desires a king, desires Indra.' The king should be honoured, like Indra, by every one who desires prosperity. . . . . . Men have no property in their wealth, or their wives, in a country without a king; for then wicked men delight in seizing the goods of others. When others seize on a man's property, then he desires a king. Without a king even the wicked do not enjoy prosperity, for two seize what belongs to one, and many seize what belongs to two. A free man is enslaved, women are carried off by violence. . . . (=Manu vii. 20). If there were on earth no king wielding the rod, the strong would devour the weak, like fishes in the water. People without a king perished, as we have heard. They then assembled, and agreed that, in order to create confidence among all classes, the boaster, the violent, the adulterer, and the robber should be expelled from their society. They abode by their agreement, and then in their destress resorted to Brahma, and said: 'We have no master, and are perishing; indicate to us a lord whom we may all in concert reverence, and who will protect us.' He pointed out Manu, but Manu

did not agree to their request. He, however, afterwards consented."

"The world's righteousness is seen to depend upon the king; through fear of him the people do not devour each other. He by justice calms them all when disturbed and agitated, and so gains glory. Just as when the sun and moon have not arisen, men are plunged in thick darkness, and do not see each other; . . . so, too, without a king the people would perish, would be plunged in thick darkness, (would be) like cattle without a shepherd. The strong would seize the property of the weak, and would slay those who resisted them, if there were no king to protect. There would then be no possession of anything as a man's own, no wife, no son, no food, no property. Without a king to protect, there would be plundering everywhere; wicked men would carry off carriages, clothes, ornaments, and all kinds of jewels." (And so on at length). The necessity of punishment *(danda)* is also dwelt at length in the same book.

The same thing is stated in a more modern and abstract form in the following extract from an article on "National independence and religious internationalism," by Prof, Albert Reville, in the number of the "Modern Review" for July 1880, p. 550: "In other words, absolute liberty would be the contradiction of liberty. It would be anarchy, licence, the overthrow of society; and we may truly say, that the day which saw all men endowed with such liberty as this would see the annihilation of liberty. *True* liberty presupposes laws by which, restraining by individual liberty, ensure and protect the regular and reciprocal enjoyment of general liberty."

2. *A Model King.*

"The king is to practise all duties; not to be severe, or partial, to be no infidel, to be free from cruelty in the pursuit of his objects, not to be excessively addicted to pleasure, to speak kindly, but with dignity, to be brave but no vaunter,

generous to proper objects, bold, but free from severity. He is not to ally himself with ignoble persons, not to quarrel with his kinsmen, not to employ any emissary who is not devoted to him, to abstain from oppressive action, not to disclose his aims (or what is profitable) to bad men, not to sound his own praises, to make no exactions from the good, to have no connection with the wicked, not to punish without inquiry, not to reveal his counsels, not to give to the greedy, not to trust to the maleficent, to be free from envy, to guard his wife, to be pleasing and never contemptuous (open not weak,—Bohtlingk), not to be the slave of women, to eat delicate, not hurtful food, to honor steadfastly those who merit respect, to serve his teachers (or elders) honestly, to worship the gods sincerely, to seek unreproachable prosperity; To serve, avoiding familiarity, to be clever, and not ignorant of opportunities, to tranquilize, but not with a view to release, to be kind, but without reproaching, not to smile in ignorance, not to lament after slaying an enemy, not to grow suddenly angry, and not to be gentle towards men whose conduct is injurious. So act in governing thy realm, if thou desirest prosperity on earth, otherwise a king falls into a state of great apprehension. He who manifests all these good qualities, after enjoying prosperity here, attains to glory in heaven."

"Practising this conduct, (conciliation) expressed in one word,—which give pleasure to all people, a man becomes dear to all creatures; whilst he who addresses nothing to any one, but always frowns, is hated by them, never practising, conciliation. But he who, regarding every one (or every thing), is the first to address men and does so with a smile with him they are pleased. Even beneficence, when not accompanied with kindly words never, please mankind, like food without sauce. Even in taking (money from men?), when he who does so utters sweet words, he holds them under his control."

"A king should wear a pleasant expression; should address men with a smile."

"When a king had been seized by a Rakshasa (demon), he alleges, among other things, as a merit, his vigilance: 'When my realm sleeps, I am awake'."

"A king should know the Vedas and their appendages; should be intelligent, devout, liberal, and fond of offering sacrifice."

"The gods are always to be worshipped in assemblies at festivals."

"A kingdom cannot be ruled by one man alone; without assistance his object will not be fulfilled."

"Do not appoint covetous men or fools on matters of *(Kamartheshu)*, pleasure and wealth, but set men free from covetousness, and of excellent understanding, over all kinds of business. For a fool appointed to any functions, being unskilled in regard to his duties, and governed by desire and anger, by improper acts vexes the people."

"Let those men who are kind to all creatures, and who promote the welfare of thy subjects, be found in thy realms, and not such as ruin them."

"A kink is to appoint as his ministers four Brahmans, eight Kshatriyas, twenty-one Vais'yas, and three S'udras, etc. The Prajapati Manu said, a king's seven qualities are that of father, mother, teacher, protector, the gods of fire and wealth, and the judge of the dead." Energy is also enjoined on a king.

3. *A Good King.*

"He is the best of kings in whose dominions men can move about like sons in their father's houses, and whose subjects, dwelling in his country, do not conceal their wealth, and understand what is wise and unwise action." "Protecting strangers from those within his palace, and these agani from strangers, strangers from stangers, and your own from

your own, preserve men continually. The king, who in every respect guards himself, can be the guardian of the earth. This entire world has its root in [is dependent upon] the soul (or self); so the wise declare. Let the king constantly consider what flaw is there in me, what attachment? What is there in which I have not failed: *(avinipatitam)*, *i.e.*, in which I have succeeded? From what quarter can blame attach to me? He should cause enquiry to be made all over the earth by secret approved emissaries into this? Do men praise, or not, my action of the past day? If they know it, do they applaud it or not? Shall my renown shine in all parts of the country.

4. *A Just and Honest King.*

"I do not wish to live by fraud or hypocrisy; nor do I desire any advantages however great, springing from injustice. Even from of old I have avoided such bad conduct, that men might not suspect me, and that everything might be well. Seeking to live this world a life of innocence and righteousness, I cannot practise such (evil); nor does it become thee."

5. *Taxation should be moderate.*

"He who gathers the unripe fruits of a tree, gets from them no flavour, and the seed is lost. But he who plucks a ripe fruit matured in its season, gets from it flavour, and fruit again from the seed. As a bee extracts honey from flowers while preserving them, so let money be taken from men without injuring them. A man should collect the flowers, but not uproot the plant, acting like a gardener, not like a charcoal burner."

"Levying a just revenue from his country according to expediency and rule, a king should unweariedly promote its welfare. Men are pleased with a prince who is a protector, liberal, constantly, righteous and unwearied, free from desire and hatred. Never seek an influx of riches by injustice and

coveteousness. Both the virtue and the prosperity of him who does not follow the Scriptures are uncertain. He who studies the rules for acquirirng riches gains neither virtue nor wealth; and all the riches which he has improperly acquired are lost. He whose principle is the pursuit of gain occasions injury to himself; and he will foolishly oppress his subjects by levying imports not according to the Scriptures.

"He who should cut a cow's udder with the view of getting milk, obtains none. In the same way a kingdom wrongfully oppressed does not enjoy prosperity. But as he gets milk who waits upon the cow, so the ruler, who by skilful management, enjoys the resources of his kingdom, reaps profit. A realm whose resources are extracted by skilful management, and which is well protected, yields a constant increase of revenue. A country protected by the king from people about him and from others, always yields corn and gold, as a mother when well fed gives milk. Be, O prince, like a gardener, and not like a charcoal maker. So, wisely acting and protecting thy realm, thou shalt succeed in enjoying the wealth which it yields."

"Imposts are to be levied by a king with a regard to the principle that he and the producer may both share in the product. The prince should not by covetousness destroy both his own root and that of others, but should close the doors of desire, and aim at men's affection (?). Men hate a king reputed to be voracious: and how can one who is disliked gains no advantage. A man of good understanding should extract revenue from his realm, as milk from a calf. When the calf waxes strong, it can endure fatigue; but excessively milked it cannot work." So, too, a country from which too much is extracted, is incapable of much action. The king who protects and kirdly treats his people lives on what is produced, and enjoys great advantage."

"Let a king extract revenue from his realm, as bees do

from a tree; let him milk the country, having regard to the calf, and not bruise the breasts."

"Let a king taking money collect wealth gradually, as a bee gathers honey from flowers."

6. *How Weakness triumphs over Strength.*

"I regard the eye of a weak man, of a sage, and of a serpent, as most intolerable; do not therefore assail a weak man. Regard therefore the weak as never to be dishonoured; let not their eyes consume thee with thy kindred. For nothing grows in the family of him who has been burned by the poor; their glance consumes down to the roots; do not therefore assail a weak man. Weakness is superior to strength, even to that which is the greatest; nothing remains of the strength which is consumed by the weak. If one who is dishonoured, smitten, scorned, finds no deliverer, punishment, inflicted by a superhuman power, smites the king. Do not, exerting power, plunder the weak man; let not the weak man's eyes consume thee, as fire burns up fuel. The tears which fall from the eyes of those falsely accused, when they weep, destroy the sons and cattle of the false accusers. . . ." "When a weak man smitten, finds no deliverer, a great and dreadful punishment inflicted by destiny is incurred."

7. *The King gives its Character to the Age.*

"Let there be no doubt on the point: either time is the cause of the king [of his character]; or the king causes [the character of] the time; in reality the king is the cause of the time. When he perfectly administers criminal justice, then the Krita age, a creation of time, exists." "Hence in this age righteousness pevails; unrighteousness nowhere exists." "When the king practises three parts of criminal justice, and neglects the fourth part, then the Treta age exists. Then happiness is diminished by a fourth."

"The Dvapara age exists, when the king practises only the half of justice; and then happiness is diminished by a half." "When the king altogether abandons the practice of criminal justice, and from want of skill distresses his subjects, then the Kali age exists. Then unrighteousness generally prevails; though in some places righteousness is practised." "The king, creates the Krita, Treta, and Dvapara ages, and is the cause also of the fourth age." "The Krita, Treta, Dvapara and Kali ages are all modes of a king's action; it is the king who is denoted by the word Yuga (age). This last verse corresponds to Manu ix. 301. which is succeeded by the following verse: "Sleeping he (the king) is the Kali age, waking the Dvapara, and engaged in action he is the Treta, and action [acccording to the scriptures, *Comm.*] he is the Krita age." The Commentator on Manu denies that the unreality of the four ages is intended to be called in question in the text; but in both works a rationalistic interpretation may be intended, notwithstanding.

In the following passages two kings are represented as possessing the character of the Kali age: in the first case, want of energy and misfortune, and in the second, wickedness. In v. 4523. Vidula. the mother of Sanjaya, says to him: "Under the name of a son, I bore in thee the Kali age." "A portion of the Kali age has been born in the womb of Gandhari."

8. *Kings should not be too Jocular and Good-Natured.*

"And thou should'st not laugh too much with thy servants, O chief of king. Hear what evil results from this. From [such familiar] contact, his dependents despise their master and do not keep their proper place, but transgress the limits of propriety [*tattvatah*]. When sent as messengers, they hesitate (*vikalpante*); they reveal secrets; they ask for things that should not be asked for, and eat [the king's] food. They grow angry, and incensed against the king their

master; and by bribery (or receiving bribes) and deceit, they cause affairs to miscarry. By forged edicts they bring ruin on the king's realm. In the prince's presence they spit. Devoid of shame, they repeat the king's words. When the prince is jovial and good-natured, they disrespectfully mount his favourite horse, or elephant, or car. In the assembly his friends speak thus: 'This king was difficult for thee; that was a wicked act of thine.' And when he is angry they laugh, and are not at all delighted when he shows them honour; and they are jealous of each other. They betray his secrets, and reveal what (he) does wickedly, and contemptuously make sport of his orders....... They are not satisfied with their income, and seize what should be given to the king. They seek to play with him as with a bird held by a string, and tell people that the prince can be led by them." These and other evils become manifest when the king is mild and jovial.

CHAPTER IX.

RELIGIOUS DUTIES.

THE life of a Hindu is purely religious. Their religious obligations begin with the very birth of a child. They have, to keep their religious consciousness awake, to undergo a round of religious rites and ceremonies. The first rite that a Hindu is to perform is that of Garbhádhaná or the rite for making the womb strong and steady, while the rite of Punsavanam, etc., should be performed as soon as there would remain not a shadow of doubt about the conception, and before the movements of the fœtus would be felt inside the womb. The rite of Simantonayana should be performed either in the sixth or the eighth month of the pregnancy, while the rite of Jatakarma (post-natal ceremony) should be done unto the child before the cutting off and binding of the umbilical chord. The rite of Namakaranam should be performed at the expiry of the period of impurity incidental to childbirth. The name of a Brahmin child should end with the term "Sharma" (the happy one), the name of a child of the Kshatriya caste should end with the term "Varma" (the defender or protector), while those of a Vaishya or a S'udra child should respectively end with the terms "Gupta" and "Dasa" (slave). The mother should present the child to its father addressing him as "Behold this is your child, my darling." The rite of Chudakaranam (binding of the tuft of hair on the crown of a child) together with that of Upanayanam (investiture with the holy thread in the case of a Brahmana-child) should be performed in its eighth year or in the eighth year counted from the period of gestation, while the same should be performed in the eleventh and the twelfth year (counted from the periods of gestation) in the case of a Kshatriya-, and Vaishya-, child, respectively,

and under no circumstance the performance of the ceremony should be delayed till after the sixteenth year of a Vaishya infant. The holy girdles (Moungis) should be made in turn of the blades of consecrated Kusha grass, barks of sacred trees, etc., while those of penitents and ascetics should be made of the skins of Marga, tiger, and Vasta, respectively. The Dandas or holy rods which the children should take hold of after the ceremony of investiture, should be made of the woods of Parna, Pippala, and Vela trees, cut as to reach the temple, forehead, and face of the child, according as he would belong to the Brahmana, Kshatriya, or the Vaishya, caste. The rods should be straight, unstripped of the bark, and not dried. The threads should be made of cotton, silk, or wool, and the infant invested with them should beg alms by repeating the word "Bhabat" (as Bhaban viksham dehi) either at the beginning, middle, or the end of his prayer. He should first ask for alms in a quarter where the same could be certainly obtained. The women are not entitled to utter the Veda Mantras, and hence they are not invested with the holy threads, but their marriage ceremonies should be celebrated by repeating the sacred hymns of the Vedas.

The preceptor having invested the disciple with the holy thread should teach him the way of purifying his self, the rules of conduct (Achara), the process of performing the sacrifices (Agni Karyya) and the rites of daily prayer and meditation.

The man who performs a sacrifice with his face turned towards the east, enjoys good health and lives long, while one who does that with his face towards the south, becomes famous. The man, who tells his prayer with his face turned towards the west, becomes possessed of an ample fortune, while one doing the same, or eating with his face to the north, becomes extremely truthful. He should offer libations into the consecrated fire, every morning and evening, and no unhallowed substance should be thrown into it. He should

abstain from taking wine, and eating animai diet, and under no circumstance join hands in a dancing party or take part in a singing assembly, nor should he ever cherish or indulge in envy, calumny and obscene language. A new holy rod (Danda) should be taken hold of on throwing the old or the broken one into the water. Having been initiated into the Vedic lore, a disciple should bathe and pay proper remuneration to his preceptor. Self-controlled and strictly observing the rules of conduct, a disciple may live with his preceptor as long as he lives.

The next ceremony which a man has to perform after his return from the house of his preceptor is that of marriage. The last of the religious rites of the Hindus is that of the funeral and S'raddha after the death of a kinsman. Every Hindu has to observe a period of impurity both upon the birth and death of a kinsman. The observance of this period of impurity is compulsory with every Hindu. We find in the Agni Puranam the following summary of the nature, of impurity and the period of its continuance which is supposed to disable a person from undertaking all sorts of religious and sacrificial rites and which follows upon the death of (Pretashoucha) and birth of his relations (Sutikas'oucha), or on the death or the birth of a Sapinda.

"A Brahmana remains unclean for ten days and nights. O thou best of the sons of Bhrigu, the members of the Kshatriya caste get rid of their uncleanness on the twelfth day of the birth or of the death of a Sapinda, the Vaishyas on the fifteenth, while a S'udra, under a similar circumstance, stands absolved of his physical impurity at the expiry of a month. In the case of slaves, the period of uncleanness is like that of his master. For a person born in the womb of a Brahmana-, Kshatriya-, Vaishya-, or a S'udra-, mother, the period of uncleanness is one, three, and six days, respectively. In such a connection a Brahmana and a Kshatriya would be respectively clean again in three and

six days, while a Vaishya and a S'udra would be absolved of their impurities in six. In the event of the death of a child who has not cut his teeth, the impurity will last for a single day only, while it will extend over a period of a whole day and night when the child will die before the rite of Chudákaranam has been performed unto it. In the case where the death occurs ere the rite of Vratádesha (taking of a religious vow or penance) has been performed, the period of impurity will cover a period of three consecutive days and nights, whereas the same will last for ten such days, when the child dies subsequent to that. A S'udra becomes clean from after the fifth day of the death of a child of less than three years, while the period of impurity extends over a period of twelve days, when the child dies after completing the third year of his existence. The period of uncleanness on the death of a (S'udra) child of six years, covers an entire month of thirty days. In a single night the friends of a deceased woman dying before the age of Chudákaranam, becomes free of the moral disability consequent thereon, while the uncleanness lasts for three days when the death takes place after the age. The members of the father's family of a married woman are not uncleanly affected by her death when it occurs in the house of her father-in-law, while their impurity lasts for a night only when she is delivered of a child in the house of her father-in-law; otherwise, the period of postnatal impurity extends over a period of ten days. The relations on the father's side of a married woman become certainly unclean for three days, in the event of her dying in her father's house, while in the case of two impurities occurring on the same day, (both of them) should be supposed to terminate on the same date, while the two occurring on two different dates should end with the latter, as laid down by Dharmaraja.

"The period of uncleanness following on the death of a relation by consanguinity in a foreign country, and heard

a little later, would last for the unexpired period of ten days from its occurrence. On the other hand, it would last for three consecutive days, if heard at its expiry.

"Similarly, the death of a relation heard after the lapse of a year, does not entail a period of impurity more than what is absolved by bathing, even if the deceased is related to the bather as a grandfather by the mother's side, or as a spiritual preceptor. In the case of an abortion occurring in the family, a man becomes unclean for as many days as the number of the months of the abortive pregnancy. On the death of a Sapinda, O thou son of Bhrigu, a Brahmana becomes unclean for ten, a Kshatriya twelve, a Vaishya for fifteen, days, while the disability of a S'udra under a similar circumstance lasts for an entire month.

"The cakes of obsequies should be offered to the souls of the dear departed near the Uchchhistha, by repeating his name and the name of the clan (Gotra) he belonged to. Then having fed the best of Brahmanas, and propitiated them with wealth, and having offered the oblations of sun-dried rice and libations of water by mentioning their names and the names of the Gotras (the family or the spiritual clan founded by a Rishi) they belonged to, three Vikarshunas should be laid down, having the width of four fingers and the length of a span, each being four fingers apart. Three lamps or cotton sticks should be lighted and placed near the abovesaid Vikarshuna. O Rama, twelve oblations should be offered to the god Soma (Moon-god). Vanhi (the god of fire), and Yama (the god of death), and the lighted lamps on the cakes of obsequies should be separately put out as before. The vessels should be filled in with wine, meat and curd, and if there be any Adhimasa in the year, a separate vesselful of oblation should be decked out for that. In the alternative all these should be performed on the twelfth day of the occurrence. An additional S'raddha ceremony should be performed on the twelfth

month of the year in the event of there being an Adhimasa in it. After the lapse of one full year, the S'raddha should be performed as usual. Four cakes of obsequies should be offered to the soul of the departed relation for whose salvation the S'raddha ceremony had been undertaken, and to the soul of his three forefathers directly in the ascending line. Then having worshipped them, the cakes of obsequies offered in honour of the departed, should be mixed with the three other offered to their forefathers, by repeating the Mantra, which runs as "Prithivi Samana." Then the vessel containing the cake offered to the soul of the departed should be placed over those containing the oblations for his three direct ancestors, though they should be separately decked out at the outset. The ceremony in question should be performed without the Mantras in the case of a Sapindikarana ceremony performed in honour of the soul of a deceased woman. The S'raddha ceremony should be performed every year, and every year should be offered to one's departed manes, a pitcher full of water and boiled rice which would last them for a year. As the white drops of streams of the Ganges swollen by the downpours of the rainy season, baffle all counting, so the number of one's forefathers whose souls are doomed to roam about in the confines of Haydes, becomes incredibly swelled in the march of time, and so the S'raddha ceremony should be performed as often as possible in order that they might not run short of provision in a region where the very atmosphere is made of torments and anguish of a disembodied existence. A S'raddha ceremony is the only means of reaching them the much-needed, longed for, sustenance, in a region where other means of conveyance are of no avail, and a man should never mourn or show any grief at the time of offering oblations to his departed manes, nay even if they were offered, in anticipation, to his own would-be-liberated spirit.

"No impurity or uncleanness attaches to the relations of a man who has committed suicide either by falling from the brow of a mountain, or by means of fire, or by hanging himself by the neck, or by drowning himself in water, even if the death be due to a stroke of a sword or that of lightning or to other untoward accidents. An ascetic, an observer of a religious vow (Vrati), a Brahmacharin, a King, a Karuka, a person initiated into the mysteries of spiritualism, and those who are in the king's service, may bathe before the cremation of a dead body, if they follow one to the cremation ground. A man should bathe in water after having held an intercourse with a woman, or after having exposed himself to the fumes of a burning funeral pile. The dead body of a Brahmana, should never be carried by a member of the S'udra community, nor should the dead body of a S'udra be allowed to be brought to the cremation ground by a Brahmana, as the same is sinful and improper. But by carrying the dead body of a friendless destitute Brahmana to the cremation ground, a S'udra goes to heaven at the close of his life.

"The man who carries logs of wood for erecting the funeral pile of the poor and destitute dead, wins victories in war. Having lighted the pile, the friends of the deceased should circumbulate it from their left hand side; and then bathe with all their clothes on. Each one of them present, should offer three libations of water in honour of the departed soul and then enter their respective homes by first brushing the soles of their feet against a piece of wood and a stone. Then they should throw sun-dried rice into the fire lighted before their doors and chew the leaves of Nimva trees before crossing their threshold. In the night they should lie down separately on the floor and live on light diet. On the tenth day, they should get themselves shaved, and thus becoming clean and pure, they should then offer a cake of obsequies to the soul of the departed, and bathe by placing on their cloth the seeds of sessamum and sun-dried rice.

"The body of a child, dead before cutting his teeth or that of a human fœtus miscarried or prematurely delivered, should not be burnt; nor libations of water should be offered to its soul. The bones should be collected on the fourth day, and thenceforward the relations of the deceased would be clean."

"Now I shall deal with the nature and the period of continuance of the uncleanness which follows upon a miscarriage of a fœtus in one's family. The period of uncleanness would be three days only, in the event of the miscarriage having taken place in the fourth month of conception, while it should be observed for ten days in the event of the catastrophy having taken place later. In the case of a Kshatriya, the period of uncleanness incidental to the former circumstance, is four days, while that of a Vaishya is five days only.

"A S'udra under a similar circumstance, becomes pure in eight days. An impurity of twelve days should be observed by women in connection with an abortion occurring later, while the father becomes clean by simply bathing after the incident. The Sapindas of the father need not bathe, while persons related to him in the seventh or the eighth degree of consanguinity, should observe that uncleanness for three nights only, the impurity for the Sapindas in connection with the decease of a child, dead before cutting his teeth, not lasting beyond the day of death. The impurity in connection with the death of a child, dead before the rite of Chudâkaranam had been performed unto him, is one night only, while it would extend over a period of three nights in the event of its dying without taking any religious vow (Vratopadesha). The parents of the child would remain unclean for ten days in the event of its dying at a later age, while the period of their impurity would be three nights in the event of the child dying before cutting his teeth, even though after the performance of the Chudákarana ceremony. The uncleanness following upon the decease of a child, dying

before attaining an age of three years, lasts for a night. Under a similar circumstance, a Kshatriya would remain unclean for two days, a Vaishya for three days, a S'udra for five days, and for twelve days where the S'udra is an unmarried one. A S'udra would remain unclean for twelve days, a Vaishya for nine days, a Kshatriya for six days under the circumstance which enjoins a Brahmana to observe a period of impurity for three nights. The dead body of a child, dying within two years of the date of his birth, should not be burned in fire, but buried underneath the ground, nor libations of water should be offered to its departed spirit, even when the rite of Namakaranam (the name giving rite) had been performed unto it.

"Libations of water should be offered to the soul of a child who had died before cutting his teeth, while the impurity in connection with the death of a child who had been invested with the holy thread, should be supposed to last for ten days, while an uncleanness of one day should be observed by a Brahmana-reciter of the Vedas and a custodian worshipper of the consecrated fire. Under a similar circumstance, a Kshatriya, a Vaishya, and a S'udra would remain impure for three, four, and five, days, respectively, while a Brahmana who is not a custodian of the consecrated fire would be supposed to labour under a similar disability for ten clear days. Circumstanced as above, a virtuous Kshatriya would be pure again in the course of nine days, an uncommonly pious Brahmana in seven, a qualified Vaishya in ten, days, while a meritorious S'udra would be pure again in twenty days. Under all other circumstances a Brahmana would be clean in ten days, a Kshatriya in the course of twelve, a Vaishya in fifteen, and a S'udra in the course of a month. The death of a relation heard after the lapse of ten days from its occurrence, entails an impurity for a period of three days as regards men of exceptional virtues, one day of uncleanness being observed for each

three days of the actual period of unexpired impurity, while impurities which are caused on the same day must abate altogether. Slaves and servants living under the same roof of their master, together with the disciples learning and dwelling in the house of their common teacher, should, on the death of any one in the master's family, separately observe a uniform period of uncleanness with that of their master or teacher. The period of uncleanness incidental to the death of a person, whose dead body had not been committed to the flames just after the extinction of vitality, should be counted as running from the day on which the body should be cremated, and this is known as the Law of Vaitanikas. The impurity which attaches to a man through his touching or carrying the dead body of a person not related to him by any tie of consanguinity, extends over a third part of the original period of uncleanness peculiar to the caste of the deceased, *viz.*, the impurity is supposed to last for three, four, five, and ten, days, respectively, in the case of a Brahmana, a Kshatriya, a Vaishya, and a S'udra, respectively.

"In the case of an unmarried daughter, the period of impurity is one day only (inclusive of the night) while it should be supposed as extending over a period of three days and nights, if incidental to the death of a married daughter, the period of impurity to be observed by her married sisters, lasting for two days and two nights only (Pakshini). An unmarried girl belongs to the clanship of the same Rishi as her father, while a married woman goes off by the Gotra of her husband. A woman, if unmarried, should offer libations of water to the souls of her departed forefathers, while a married woman should propitiate the souls of her departed manes, both on her father's and husband's sides, with libations of water. O thou twice-born one, the period of impurity, following upon the death of one's (Brahmana's) parents, is ten days. A Brahmana

remains unclean for three days on the death of his daughter, while the death of a Sapinda relation unto whom the rite of Chudakarana has been performed, entails an uncleanness of one day only. A Brahmana on the death or the birth of a son by his Brahmana wife becomes clean after the lapse of ten days from the date of birth, while the period of uncleanness lasts for one, three, and six days, only, as the son is born of a Kshatriya, a Vaishya, or a S'udra mother, the period of impurity on his death being identical with what has been laid down in connection with his birth.

"The rules laid down in the foregoing couplets should be supposed to hold good as far as the Sapindas of a Brahmana are concerned. Now I shall deal with the period of the disability of uncleanness under which a father usually labours on the birth or the death of a child of his wife by her former husband, or begotten by another person appointed to visit his wife, or of those who though children of his wives are not the offsprings of his own loins. The period of impurity in such cases as well as in those connected with hybrid-children, or those leading the life of celibacy and asceticism, is three days only. The rite of Udaka Kriya (rite of offering libations of water to the departed souls) should be performed in honour of the souls) of relations who have departed this life, as well as those who have voluntarily renounced the world and its concerns (Tyagi), *viz.*, one for the mother, two for the parents, and two for the brothers who have resorted to monasteries. In such a case, the Sapindas (persons related by consanguinity up to the seventh degree) will remain unclean for one day on the birth of a child spoken of in the line immediately preceding, and for two days on his death.

"Now I shall speak about the period of impurity which will attach to the Samánodaka relations of a person under the circumstances stated above. On the death of a child entitled to a separate Pinda (cake of obsequies) and staying

in a distant country at the time of his demise, a Samánodaka becomes pure by an ablution with all his clothes on. Under a similar circumstance, the Sapindas would be clean at the expiry of ten days, the Sâkulyas after three nights, and persons belonging to the same Gotra by an ablution only. The Sapinda relationship terminates with the seventh degree of consanguinity both in the ascending and descending lines of succession, while the relationship of Samánodaka lasts up to the fourteenth remove. The Gotra of a person signifies the fact of his belonging to the family or to the spiritual tutelage a particular Rishi after whom the Gotra is named, and which occurs, or is mentioned, after the name of a person given at his birth. On the death of a Brahmana in a distant country, his relations will remain impure for as many days frome the date of its hearing, as will make up the unexpired period of ten days counted from the day of its actual occurrence, and in the event of being informed thereof at the expiry of ten such days, will observe the impurity for three consecutive days following on the day of the hearing. On being informed of the death of a relation at the expiry of a full year from the date of its actual happening, a man becomes pure by simply touching or sprinkling water over his head. The impurity lasts for two days and two nights (Pakshini) if the deceased happens to be the maternal uncle of the hearer, while it lasts for a night only, when the deceased is related to the person informed as a disciple, a Rittik (priest) or a Vandhu. On the death of a son-in-law, a daughter's son, a sister's son, a brother-in-law or of a son of his, a man becomes clean by an ablution only, the period of uncleanness entailed by the death of a maternal grandfather, a spiritual preceptor, and of a maternal grandmother lasts for three days. In plague, in pestilence, in conflagration by general fire, in an imminent danger, in a revolution of government, in marriage, in a gift and a sacrifice, a man remains unclean for a single day only, like a Bramhacharin, a Satrivrati and a

knower of the Supreme Brahma, on being informed of the death of a relation or of a person any way related to him in blood or by the bond of spiritual sonship, who had died an accidental or a violent death. No impurity is attached to a man on being informed of the death of a relation who has killed a cow, a king, or a Brahmana, or who has committed suicide.

"The atonement for a man afflicted with an incurable disease or who has been incapacitated from reading the Vedas, is to burn himself in flames. A person (man or woman) who commits suicide by hanging himself or herself by the neck, either from a sense of humiliation, anger, affliction, through a fear of defeat, lives for a hundred thousand years in hell, in torment and anguish, perpetually consumed by the flames of living fire, The remains or charred bones of an old man, who, from his utter inability to recollect a single distich of the holy Vedas and to perform the holy rites laid down in the S'rutis, has voluntarily departed this life, should be collected on the second day of his death. The uncleanness incidental to the death of such a person expires on the third day of his death, on which libations of water should be offered to his departed spirit; and his S'raddha ceremony should be performed on the fourth day. The Sapinda relations of a deceased killed by fire or lightning, remain unclean for three days; and no impurity attaches to the relations of women who have killed their husbands, or have defiled themselves in the amorous and clandestine embraces of vile persons, in life. A son deserted by his parents in infancy, becomes clean by ablution on being informed of their death, and after a year may duly perform the S'raddha ceremony and other rites of obsequies for the salvation of their soul. Persons who have happened to carry the dead body of a man, not related to them by bonds of Sapinda relationship, would be clean again by bathing with all their clothes on and after

having touched fire and eaten a small quantity of clarified butter. In the alternative they would be clean by eating the boiled rice in the house of the deceased on the tenth day of his death, when the S'raddha ceremony would be performed, if they had no objection to take rice at such a place, but should not sit there for a day before they had done as above directed. The Brahmanas who carry the body of a poor destitute Brahmana to the cremation ground, attain the merit of performing a sacrifice at each of their footfall towards that spot, and become simply pure by ablution. A Brahmana who has followed the dead body of a S'udra to the burning ground or has joined with the friends of such a deceased in mourning his death, becomes pure at the expiry of three days. On a S'udra woman having been delivered of a child in the house of a Brahmana, or a S'udra having departed his life therein, the master of the house should abstain from making any gift or from undertaking any religious ceremony for the attainment of any object, for that entire day. Cooking pots and other articles of pottery should be thrown away and the floors and walls should be plastered over with a fresh coating of clay, whereby the house would be again clean and pure. The dead body of a Brahmana should not be borne by S'udras, where persons of the same caste with the deceased would be available. Brahmanas should carry the remains of a Brahmana to the cremation ground and there having washed the body and decorated it with flowers and garlands, should commit it to the flames. The entire body must not be reduced to ashes, but a remnant should be preserved; and it should be held positively sinful to burn a dead body entirely naked. The Gotrajas or persons belonging to the same family with the deceased, should place the body on the funeral pile, which should be lighted with the three fires known as the Ahitagni, Anahitagni and the Loulikagni.

"The son of the deceased should three times touch the

face of the deceased on the pier with a bundle of burning fagots and by repeating the Mantra which runs as "you have sprung from the energy which is also manifest in the fire. You be and return to the original (spiritual) fire which brought you to being. May fire lead you to pleasure and paradise." Then the friends and relations (Vandhavas) should sprinkle water over the deadbody by mentioning the name of the deceased and the name of the family (Gotra) he belonged to. Thus the Udakakriya (offerings or libations of water) should be performed in honour of the departed souls of one's maternal grandfather, spiritual preceptor and friends, such as brothers-in-law, etc., by repeating the Mantra which runs as "May water purify this state of ours, etc. I am the son." Ten Pindas should be offered to the departed soul of a Brahmana, twelve to the disembodied spirit of a Kshatriya, fifteen to the departed real self of a Vaishya, and thirty in honour of the inner man of a S'udra reposing in the shades of the infernal region. A son or his locum tenens such a grandsons, etc., should offer the cakes of obsequies (Pinda).

"After having finished the cremation, the sons, friends and relations of the deceased should return home, and before crossing the threshold of the house, should chew the leaves of the Nimva tree, rinse their mouths with water, touch the fire, cow-dung, and white mustard kept before the doorway, and then enter the house by rubbing the soles of their feet against a piece of stone. The persons who had joined the cremation party and were related to the deceased such as son, etc., should lie down on a mattress or on a blanket on the floor, studiously abstaining from all animal diet, salted boiled rice, and all alkaline substances. The seats and blankets to be used during the continuance of one' state of impurity should be purchased new for value. The man who first officiated at the funeral ceremony at the burning ground, should perform the S'raddha ceremony on the tenth

day. For want of funds to purchase all the abovesaid articles new, the performer of the S'raddha should live the life of an ascetic (Brahmacharin) and perform the ceremony and offer libations of water in a spirit of sincerest contrition.

"The rules regulating the conduct of a person during the state of his impurity incidental to the death of a relation, shall apply *mutatis mutandis* to a similar state following on the birth of a child in his family. At least the learned and the intelligent should strictly observe them with a view to attain purity. The uncleanness incidental to the birth of a child in the family, shall affect all its members alike except the parents of the new-born babe, who are to treat it (impurity of child-birth) as a glad and wished-for disability. The mother will labour under a similar disability as the cognates of the infant, but the father will remain pure so as to be competent to perform the S'raddha ceremony of his forefathers on the day of his son's nativity and to make costly gifts of cows, gold, and clothes to the Brahmanas and to the poor and the needy.

"Of two concurrent states of impurity incidental to a child-birth and a death in the family, [the one occurring at an earlier date than the other, the uncleanness incidental to the birth of a child occurring during the continuance of one following on the death of its relation,] the latter should be observed and the two states of impurity, should be supposed as expiring on the abatement of the latter, the natal uncleanness in the above instance being held as non-existing and inoperative, Two states of uncleanness of the same nature and one occurring during the coutinuance of the other, shall simultaneously abate, while those of opposite nature, shall expire with the second as laid down by the King of Virtue (Dharmaraja). Of several deaths occurring in the family, the period of uncleanness should end with what is incidental to the first death, while

the uncleanness of a superior nature should not be supposed as counteracted by a lighter impurity, the latter being held as affected by the former. An uncleanness, occurring on the last night of two already existing states of impurity, incidental to a birth and a death in the family, expires after two days following on the abovesaid night; while an uncleanness occurring on the morning instead of the night of the day above referred to, expires after the lapse of three days therefrom. Under both the circumstances the rice boiled by the members of the unclean family should not be partaken of, and such unclean persons should abstain from making any gifts or from undertaking any sacrificial ceremony during the continuance of their state of impurity, it being superfluous to add that no sin attaches to a person who unwillingly partakes of such rice or to the members of the bereaved and unclean family who do the abovesaid forbidden acts out of ignorance of the existence of such uncleanness."

The following account of the most sacred rite of S'raddha—the one which every Hindu is compelled to perform on the death of a kinsmen, also occurs in the Agni Puranam :—

"Now I shall deal with the S'raddha Kalpa which is as follows, and which grants enjoyment in this life and salvation in the next. On the afternoon of the previous day, the Brahmanas should be invited, and on the day following they should be welcomed and caused to be seated on the platform. The Brahmanas are to be seated in even numbers if the ceremony be a Deva, while three or a single Brahmana should be made to take part in a ceremony of Paitra S'raddha. Similarly in the S'raddha ceremonies of maternal grandfathers, or in those known as the Vaishvadaivikas, libations of water should be offered to the invoked souls, for washing their hands and feet, and the blades of Kusha grass should be spread out for their cushion. The spirits should be invoked by repeating the Mantra which runs as 'Vishve

Devasa,' and grains of barley should be scattered over the sacrificial vessels containing the blades of Kusha grass, tied up in knots known as the Pavitras. Then water should be sprinkled over by repeating the Mantra, which runs as 'Shannodevi,' and barely corns should be scattered all round the place by repeating the Mantra which runs as 'Yavosi, etc.'

"The Argha should be taken in hand by repeating the Mantra which runs as 'Ya Divya.' Then having offered water, perfumes, incense-sticks and lighted lamps to his Pitris or the souls of his forefathers, he should circumbulate them from the left hand sight. Then having spread out a double number of the blades of Kusha grass, he should invoke the souls of his departed ancestors by repeating the Rik Mantra which runs as 'Be seated, O my Pitris.' Then having obtained their permission, he should repeat the Mantra which runs as 'Come, O ye, etc.' In the present instance, seeds of sessamum orientale should be used instead of barley corn, and the Argha-offering should be dressed up as before. Then, having offered the Argha, the remnants of the offering should be duly gathered in a vessel, and its contents should be then poured out on the floor, by turning it upside down, and by repeating the Mantra which runs as 'Be thou a seat to my Pitris (ancestors).' Then, having taken a quantity of boiled rice soaked in clarified butter, he should ask 'Shall I offer these into the fire?' Having obtained the permission, he should perform a Homa therewith in the fire, as laid down in the case of a Pitri-Yajna, and carefully place the remnants of the oblations in a vessel kept for that purpose. The vessel would be as available at the time, but preference should be given to one made of silver, which should be consecrated by repeating the Mantra which runs as 'Earth is the receptacle.' Then the thumb of the right hand should be dipped into the cake of obsequies, and the Vedic verses such as 'Savya-hritika,' 'Gayatri' and

'Madhuvata' should be recited as well as the Mantra which runs as 'Silently eat ye to your heart's content.' Then the boiled rice, and Havishya (sun-dried boiled rice containing no meat) should be offered to the souls of the departed manes by repeating the Mantra which runs as 'Be ye satisfied with this boiled rice.' Then the remaining portion of the abovesaid boiled rice should be scattered over the ground and jets of water should be separately poured over it. Then all the boiled rice should be gathered together and deposited near the Pindas partaken of by the Pitris as in case of a Pitri-Yajna. Then water should be given to the souls of one's departed grandfathers in the mother's line, for rinsing their mouths. After that the Mantra of benediction known as the 'Svasti' should be repeated and honey should be poured into the water. Remuneration should be given to the Brahmanas as the means of the performer of the ceremony would admit of, when he would ask whether he would speak 'Svadhas' (obeisance). Having obtained the permission of the assembled Brahmaṇas, he should speak 'Svadha' (obeisance) to the souls of his ancestors invoked on the occasion. Then water should be sprinkled on the ground of the sacrificial chamber by repeating the Mantra which runs as 'Be pleased, O ye gods,' whereas in the ceremonies known as the Deva, S'raddha and Vishvedevika, water should be poured out on [the floor. Then the performer of the ceremony should address the souls of his departed manes supposed to be present on the occasion as follows :—'Increase our progeny and knowledge in the sacred Vedas, Oh fathers. May we have many givers of alms. May our faith never abate, and may we have many things to give to the needy.' Having spoken these pleasant words, he should make them obeisance and bid them adieu by repeating the Mantra which runs as 'Vaje, Vaje.' Then having raised up in his hand the vessel of Argha-offering in which the remnants of boiled rice had been previously gathered,

he should dismiss the Brahmanas, by circumbulating and following them up to the door. He should not, on that day, eat any other thing but the cakes, supposed to have been tasted by the souls of his forefathers, and pass the night with them as an anchorite, with all his passion and propensities subdued and controlled.

"In the ceremony known as the Vriddhi S'raddha, he should circumbulate the souls of his ancestors known as the Nandimukhas, and propitiate them with cakes mixed with curd and Karkandu, all other acts being performed with barley corn.

The Ekoddista form of S'raddha ceremony is characterised by the absence of Daiva, and the use of a single vessel of Argha-offering and a single Pavitra. The rites of invocation and Agnikaranam (the casting off of the Pindas in fire) are absent in it as in the Apasavya form. At the time of bidding farewell to the ancestors over the jet of water saturated with honey, the Mantra running as 'Upatisthatam' should be read, and on the performer having repeated the Mantra 'Be you satisfied,' the assembled Brahmanas would say 'we have been contented.' Four vessels should be decked out with perfumed water and sessamum orientale. For the purposes of the Argha-offering, the vessel known as the Pretapatra should be washed over the vessels containing oblations for the souls of the departed ancestors. This is Ekoddistam and the rules and ceremonies laid down above should be observed even in the cases of the departed souls of one's female relatives.

"Subsequent to that, the S'raddha ceremony known as the Sapindikaranam should be performed in honour of one's ancestors, within one year of the date of their death. In the case of a Brahmana, oblations of boiled rice and pitchers full of sweet water should be dedicated to their souls, and every year the ceremony should be repeated on the date of the death, as in the case of a monthly S'raddha ceremony

with oblations of boiled rice. A S'raddha ceremony performed with oblations of sun-dried rice, meat, porridge, fish, venison, Kourabhra, game, and goat's meat keeps one's ancestors pleased and happy for a year. Similarly the souls of one's forefathers should be propitiated by offering them oblations of the meat of Ena, Ruru, Boar, and Hare in succession. By offering at Gaya, to the souls of his departed ancestors, the oblations composed of the sword of a rhinoceros, fish having large scales, and the flesh of an old goat, and Kalashaka, etc., a man makes them happy and careless for eternal time. Similarly a S'raddha ceremony performed on a day marked by the asterisms Magha, keeps them happy for thirteen years. The performer of the ceremony becomes the father of many sons and daughters, thrives in trade and agriculture, and the tenantry prospers in his estate.

"His sons become mighty as the resplendent Brahma. Gold and Silver become abundant in his house. He becomes the chief of his own people; sweet and abundant water wells up in his tanks and reservoirs. In short, he becomes possessed of all good things in life. A S'raddha ceremony must not be performed on the first, and the fourteenth, day, of a fortnight, except of those who have fallen under the blows of arms. The man who performs a S'raddha ceremony on days beginning with one marked by the asterism Krittika and ending with the one marked by the asterism Bharani, ascends heaven after the extinction of life, and becomes possessed of broad acres, progeny, valour and strength. Sons of such a person become the leaders of the society they belong to, and grief and disease never fall to his lot in this life, which becomes one continuous run of success in trade and agriculture. Horses and cows crowd his stables and cowsheds, while knowledge, wealth, prosperity build for him a second paradise on earth, crowning him with that mysterious healing powers, which lead to the discoveries of fresh medicinal remedies and the infallibility of their cure.

"The gods who preside over the performance of such S'raddha ceremonies are the Vasus, the Rudras, the Pitris, and the sons of Diti. Having propitiated his forefathers (Pitamahas) with the performance of a S'raddha ceremony, a man gets in return from them, a kingdom, progeny, wealth, knowledge, longevity, pleasures, the power to riside in heaven, nay even salvation itself."

We have given above an account of the compulsory religious rites of the Hindus. The following dissertation on the every-day religious rites of the Hindus to be found in the same Purana, will be of general interest to those readers who wish to form an idea of their religious duties :—

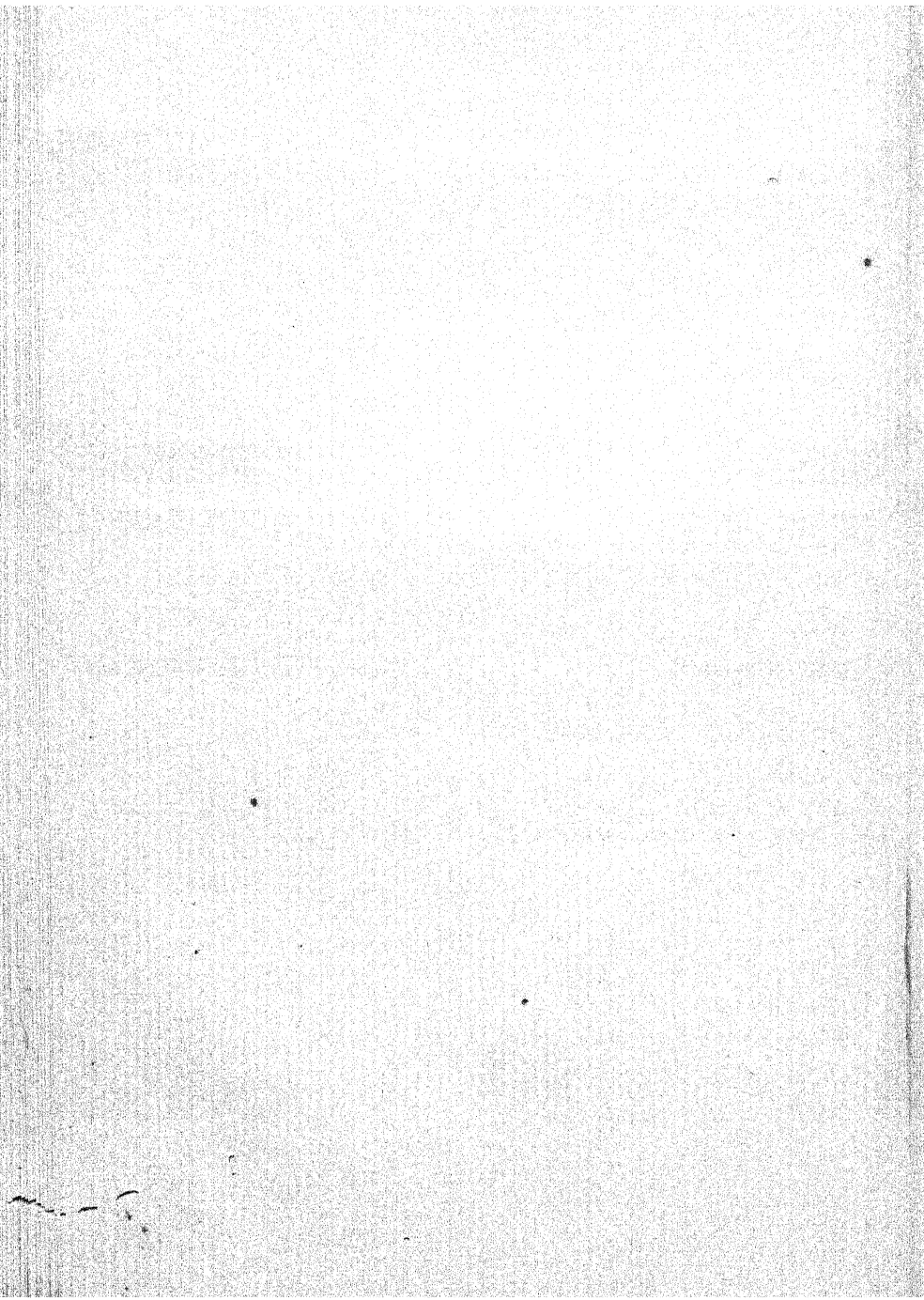
"A man should leave his bed before the breaking of day (Brahma Muhurtta) and contemplate in his mind the gods such as Vishnu, etc. In the day time as well as in the morning and evening, a man should evacuate the contents of the bowels and kidneys with his face turned towards the north, south being the direction he should look to while doing the same acts in the night. Bowels should not be evacuated on public roads and grounds covered with grass, nor in water. Having washed himself, he should cleanse his palms with earth, cleanse his teeth, and attend to his rites of daily prayers and worship, whereby he would get rid of impurities both internal and external. The sixth act of a man is the rite of daily ablution known as the Kriya Snánam, which admits of a sixfold division, and as without ablution, the worships and sacrifices fail to grant their desired effect, a man should daily bathe in the early part of the morning.

"Ablution in water dug out of earth is less meritorious than one made in fountain waters. The waters of lakes and natural reservoirs are better than fountain waters, in respect of merit. River-water is better than the latter; the water of sacred pools is better than the preceding sort, while the water of the Ganges is at all times the most purifying of them all.

"Having entered the water a man should brush off the dirt from his body and dash the water briskly over the same by repeating thrice the Mantras respectively running as 'Hiranyavarna,' 'S'annodevi,' 'Apohista,' and 'Idam Apas.' Then, immersed in water, he should repeat his Mantra and repeat the sin-destroying verses (Agamars'ana Suktas) or the verses known as the Drupada, Purusha, or those running as 'Junjate Manas, etc.,' or the Vedic verse known as the 'Pourasha,' and specially the Gâyatri Mantra which occurs in the sin-destroying verse of the Agamars'a. The Rishi who composed the above verses or the rhapsodist who first recited them was Agamars'ana. The metre of the verse is Anushtubha, and the god Hari is its tutelar deity. Then he should squeeze out his cloth dry and offer libations of water to the gods and his departed manes. Handfuls of water should be offered by repeating the Mantra known as the Purusha Sukta, and subsequent to that he should perform the rite of Agni-Havanam and pay remunerations to the Brahmanas as his means would admit of.

"Then for the welfare of his soul, a man should hold communion with the Universal Spirit. The seat, bed, carriage, wife, son, and alms-bowl of one's own, are always holy, while those belonging to others should be deemed as impure. A man should give way to a venerable person, a pregnant woman or to a person carrying a heavy load, if come across on the road. A man should not look at the sun just rising, setting or reflected in water, nor should he look at a woman stripped of clothes, nor leap over a well, a grinding stone, a piece of bone, a cotton thread, an execution ground, a seat for a pitcher, a pestle and a pasting slab, nor touch ashes or anything ugly or filthy. A man should not enter the female apartments or treasure rooms of another man's house, nor go on another man's errand. He should not get into a boat of unsteady equilibrium, nor climb a tree or a mountain and should always cultivate the science which deals with the

increase and accumulation of wealth. A man who bites his finger nails, or is in the habit of tearing grass or wantonly breaks down pebbles, soon meets his doom. A man should never beat his palm against his face by way of keeping time with music, etc., and should never stir about abroad in the night without a lamp. A house should not be entered into by any other way than the proper door, and a man must not make grimaces or pull a long face while in a company. A speaker must not be interrupted while discoursing on any subject and a man should never twist or play with the ends of his cloth, nor wear it in an improper fashion. 'Good' and 'well done' should be the remarks made in connection with all statements averred in the presence of a man, while he should studiously refrain from making any reflections on another man's conduct. A seat made of the Palásha wood should never be sat upon, and the shadow of a divine image should be followed at the time of accompanying it in a procession. A man must not walk through the two rows of his elders, but observe rules of decorum while in their company, nor gaze on the stars. The name of a sister stream should not be mentioned while crossing a river, nor a person should scratch his body with two hands. A man must not cross a river without propitiating the gods and his departed manes. A river should not be polluted by throwing dirt and filth into its water, nor should a man take a bath, shorn of all wearing apparels. Then he should commune with his god for the expansion of his inner being. A man must not remove a garland from his person with his own hands, nor put on one composed of flowers having rough and excessive granules. A man must not enjoy a laughter at the expense of wicked men, nor should he live with them in a foreign country. A place in which there is no physician, river or a monarch, and which abounds in women and vulgar people (Mlechchhas) should not be dwelt in for any consideration. A man having inadvertently gone unto a woman in

her season, must not unlose his tongue but contemplate the god Keshava in his mind. A man should not laugh, sneeze, nor yawn without having previously screened his (mouth), nor give out the humiliation suffered by him even at the hands of his own master. A man must not give a loose rein to his senses and appetites, nor unduly deny himself their legitimate gratifications. Oh thou son of Bhrigu, a disease must not be neglected from its very beginning, as an enemy, however small, must be always dreaded. A man should always rinse his face with water after having returned from a walk on the road, and he should never carry fire and water at the same time. A man must not talk loudly and disrespectfully in the presence of a Phallic emblem nor cross his leg while sitting. A man should not be spoken ill of either in his presence or at his back, and abstain from making blasphemous or sacrilegous remarks as regards a god, a Rishi, or a sovereign. A man must not put any faith in women, nor should he be inimically disposed towards them. The scriptures should be listened to, and the good graces of the gods should be secured every day, whereby piety would be increased. The Moon-God should be worshipped by a man on the day of the asterism of his birth (birth-day) and the gods and Brahmanas should be as well propitiated on the occasion. All unguents and lubrications should be avoided on the sixth and the fourteenth days of the lunar month. Urine and execreta should be deposited at a distance from one's dwelling house and one must always take care not to make enemies of good men.

CHAPTER X.

MARITAL DUTIES, OR, THE HINDU SYSTEM OF SEXUAL SCIENCE.

IN this chapter we mean to describe the most delicate duties which young men and women are called upon to discharge as husbands and wives. With marriage, which many young persons do not understand, does not begin a life of dissipation and indulgence. An ideal married life is one of serious responsibilities consisting of restrictions and self-control. A young married couple, if they wish to live long and healthy lives and have strong and beautiful children, must not go beyond the limits of proper and natural sexual intercourse. They have duties laid down for the legitimate discharge of sexual functions.

Women may be divided into three classes according to their age, the lowest limit of age restrictions for sexual purposes being the sixteenth year for women and twenty-second year for men. Women up to the sixteenth year are called *Bálá;* those up to the thirty-second year are called *Taruni;* those up to the fiftieth year are called *Praudá;* women after that age are considered as old. The Rishis have laid down particular seasons for holding sexual intercourse with those particular classes of women. During summer and autumn men should know young girls (*Bálá*); during winter the *Taruni*; and during spring and the rainy season, the *Praudá.* To know young damsels (*Bálá*) daily increases strength; to know the *Taruni* decreases strength; to know the *Praudá* daily brings on old age. According to the sacred injunctions of the Rishis, fresh meat, tepid boiled rice, young girls *(Bala)*, milk, clarified butter, bathing in tepid water—these six increase strength.

It is again said that rotten meat, co-habitation with elderly women, solar rays during the autumn, curd not solidified, co-habitation in the morning and during day-time these six destroy strength.

It is said that even an old man becomes youthful by knowing a *Taruni* woman in winter and a young man becomes old by knowing a woman older than he.

The following rules regarding the time and interval of holding sexual intercourse have been laid down by the Rishis.

From the day of menses a husband should not visit his wife for the first three days during which period menstrual flow continues in a woman. He must not know his wife till the flow is stopped, even if the stoppage does not occur after three days. After three days when the menstrual flow is stopped a husband should know, for the purposes of begetting a healthy son, his wife till the sixteenth day. The days when no sexual intercourse should be held are the first three days of the menses, the eleventh day, the thirteenth day, the eighth day of the dark or lunar fortnight, the fourteenth day of the same, Amavashya and the full moon-day. Co-habitation must take place in the night during the winter, in the day during the summer, in the day or night during the spring, at a time when the clouds roar during the rains and any time during the autumn. No co-habitation must take place in the evening, in the morning, in the middle of the night or middle of the day. The general rule about the interval of the period of co-habitation is thus laid down in the authoritative Hindu medical work *Sus'ruta*. In every other season a man should know a woman after every third day, but in summer he should know her after every fifteenth day.

The following injunctions about the place in which and the conditions under which co-habitation is to take place are laid down in the Hindu medical works.

It is better to perform the work of co-habitation in a beautiful place while listening to beautiful songs and music. One must always shun, for this purpose, the near residence of elderly persons and shameful places and he must not co-habit when his feelings are hurt. Cleansing his person, putting

on a beautiful cloth, and after taking strengthening food one must co-habit a woman for having a son.

The following men are not fit for the purpose of co-habitation, namely, one who is hungry, one who is thirsty, a boy, an old man, and persons suffering from diseases in which sexual intercourse is strictly forbidden.

The following women are fit for the purpose of co-habitation, viz., a beautiful woman, one who is accomplished and of the same temperament with the man, one born in a good family, one willing, and one well-adorned and satisfied.

The following women should never be visited for the purpose of sexual intercourse, viz., one in her menses, one not disposed for holding sexual intercourse, one impure, one of a superior caste, one older in age, one suffering from a disease, one defective of a limb, one full of malice, one suffering from venereal diseases, one of the same family, and the preceptor's wife.

The evil effects of knowing the above interdicted women are thus described in the Hindu medical works: A man, who not being able to control his own self, co-habit a woman in her menses, loses strength, logevity and eye-sight. One knowing a woman of the same family with himself or an elderly woman and at the periods of conjunction, loses longevity. One knowing a pregnant woman suffers from stomachic diseases. One loses strength by knowing a diseased woman. By co-habiting a sickly, barren or a defective woman, one loses strength and hilarity of the mind.

The Hindu scriptures are unanimously of opinion that a husband should never know his wife when she is in family-way. He must not visit his wife after the third month when signs of pregnancy manifest themselves.

If a person co-habits when he is hungry or thirsty, or of a depressed mind, or during the morning, noon, and evening, or during the periods of conjunction, he suffers from vitiated wind and thinness of semen. By the work of co-habitation,

a diseased person suffers from hysteria and is even likely to meet with death. It is absolutely necessary therefore that a diseased husband should not even sleep in the same room with his wife.

By doing the work of co-habitation either in the middle of the night or early in the morning a man suffers from the vitiation of wind and phlegm.

By withholding the discharge of semen at the time of sexual intercourse, a man suffers from gravel. So a person should never stop, for prolonging the pleasure of sexual intercourse, the discharge of semen. It is an injunction which young men should with care follow if they wish to live long.

The Hindu Rishis not only satisfied themselves with merely pointing out the time and interval of sexual intercourse and the nature of women with whom no co-habitation should be held, they also, for the guidance of youthful persons, pointed out the evils of over-indulgence. There is a great significance in the sacred dictum that marriage is a religious bond and that a man should know his wife only for the purpose of pro-creating children. There is a great import underlying this injunction. It is clearly pointed out that a young man should not after marriage *indulge* in sexual intercourse, for *such an indulgence* is beset with numerous evils. There are hard and fast rules regulating the sexal intercourse of men and women. Those who observe these rules live a healthy life and those who violate them lose health and live a most wretched life of perpetual woe and misery. They do, indeed, work under a lamentable delusion who think that marriage justifies them for indulging unduly in sexual intercourse with their wives. Over indulgence with one's own wife is as sinful as co-habition with a harlot. A man naturally hankers after sexual enjoyment. It is but fair that a man, for laws of health, must moderately and regularly perform the work of sexual intercourse and this with

his own wife, for promiscuous intercourse is ruinous both to the physical and moral well-being of humanity.

The general rule which holds good about co-habitation in the view of all learned men, is, that, it should be held as far and few between as it is possible for a man. Some say that it is good to hold sexual intercourse once in a week, some say thrice in a month, and so forth. The sum and substance of all the deliberations on this matter is that a man, according to the nature of his physical strength and vigour, should hold sexual intercourse with his own wife at the prescribed hours, *i.e.*, not at the hours interdicted by the Rishis.

We have given above a general outline of the hints vouchsafed by the Hindu sages for the guidance of young men and women. The rules regarding sexual intercourse are to be seen interpersed in the ancient Hindu medical works, Tantras, and similar other treatises. We give a general summary of the rules below which our young men and women may follow with immense profit to themselves.

(1) Young men and women must consider marriage as a sacred tie for performing religious and social duties and continuing the sacred work of propagation. To multiply the race is one of the sacred duties of man. He must do so under healthy limits and restrictions so that the race may continue to be healthy and religiously disposed. No Hindu young man should regard marriage in the light of a passport for unduly indulging in sexual intercourse with his wife. He should know that over-indulgence with one's own wife is tantamount to the worst form of prostitution and is equally heinous and sinful, for it brings on both physical and moral deterioration. Excessive sexual intercourse, in season and out of season, not only shatters down the health of the contracting parties but it gives birth to a progeny of weak and immoral children who suffer from the vices of their parents.

(2) Early marriage is forbidden according to the injunction of the Hindu Rishis. They have laid particular stress

upon the consummation of the marriage ties, because, even if the parties may contract marriage earlier, they must not enter upon the duties of a matrimonial life unless they attain proper age. Sixteenth year is the lowest limit when a woman is fit to be a mother, and twenty-second year is that for a father. No healthy issue will be the result of an earlier intercourse. It is, therefore, absolutely necessary that young men and women must not live as husbands and wives, unless they attain to this age, and it is equally necessary for their guardians that they should look to the strictest observance of the age-limit before they allow their children to perform the duties of their married life. Upon the strict observance of this age-limit not only depends the physical well-being of the married couple but that of the entire race. So by looking to the question of age one not only satisfies the duty he owes to himself but also that which he owes to his own race.

(3) The time and interval for holding sexual intercourse are questions of vital importance which young couples should regard with care and caution. They must not visit each other during the first three days of the menstrual period till the flow is stopped in the woman. Evil effects of such an intercourse have already been described. The pair must be equally disposed for sexual union. Intercourse becomes ruinous to both the parties if the one party feels inclined and the other unwilling, for in that case physical and mental union does not take place in its healthy form and semen does not come out in proper proportion. Such unequal distribution of semen shatters down health. The Hindu Rishis have laid down many restrictions about the time and interval of co-habitation so expressly with the object that young people may not over-indulge themselves. Sexual appetite is undoubtedly natural in men and women. It is absolutely necessary that for keeping health men and women must co-habit with each other, but they must do so as less frequently as they can. Frequent

and excessive co-habitation brings on debility and finally even the premature death of a man. The Rishis displayed a great wisdom and caution when they laid lown that a man must know his wife only for the purpose of procreating children, for such a moral injunction stands greatly in the way of over-indulgence. Young men should, therefore, follow stictly the time and hour laid down for holding sexual intercourse. The influence of seasons and days upon the health of the pair at the time of sexual congress should not be overlooked.

(4) The nature and character of women with whom a man should co-habit are also a few important matters which young people should pay attention to. Young men must have healthy, beautiful and youthful wives, and under no circumstances whatsover should they be older than themselves in age. Regulations about dress, diet, etc., are equally useful. The pair must be in good spirits and drawn naturally towards each other at the time of co-habitation. It is necessary, therefore, that the young pair must dress themselves well so that they may feel themselves naturally attracted to each other. They may must also hold sexual intercourse in a beautiful place so that the surroundings may create a healthy desire in them. These conditions are necessary for the purpose of health, for in those cases the pair feel themselves equally disposed, the semen comes out in equal proportion which is absolutely necessary for the birth of healthy and strong children. The following is the scriptural injunction on the subject. "On the day for the purpose of co-habitation the wife should dress herself elegantly and remain thinking of the beauty and accomplishments of her husband. The limbs of the pair should be kept with ease at the time of co-habitation. The woman should lie down silently with a delighted heart. At least one hour after taking meals, in the forepart of the night the husband should know his wife. The last part of the night should always be avoided. The pair after co-habitation should sit silently till they

breathe freely. After taking sufficient rest they should then wash themselves and pass urine."

(5) A husband should never know his wife when she is pregnant. Co-habitation with a pregnant woman brings on premature death. The following question was put by the queen Gándhari to Sri Krishna in the Mahabharata :—My sons did not sleep during the day, take curd in the night and know a pregnant woman or one in her menses, why have they then come by premature death ?" This question clearly shows that knowing a pregnant woman or one in her menses brings on premature death. The highest limit of a man, knowing a pregnant woman is up to the fifth month after which co-habitation is positively injurious both to the health of the parties and the fœtus in the womb.

(6) To know other women besides one's own married wife is not only sinful but injurious to health. It brings premature death. By holding promiscuous intercourse a man loses sufficient quantity of semen and gradually suffers from nervous debility, rheumatism, and other diseases of the sexual organ. Young men should, therefore, by all means avoid intercourse with other women. Sexual intercourse is no doubt a matter of great pleasure. It is undoubtedly a gift of Providence, and a man must, therefore, use it properly. With a legitimate and proper use of the sexual function, one enjoys the greatest pleasure on earth and enjoys as well health and long life. With its abuse he lives the most wretched life—a life of dissipation and destruction.

We have given a short summary of marital duties in this chapter, and in a subsequent one shall point out how the birth of healthy and handsome children depends upon the proper discharge of these duties.

CHAPTER XI.

DOMESTIC HYGEOLOGY.

THE Hindu Legislators appear to have been convinced, at a very early period, of the importance of a knowledge of the means of preserving health, as we find various laws were enacted for this purpose; and in order to enforce these precepts among a rude people, incapable of appreciating their importance, and disinclined to obey them, religion was employed to afford its powerful assistance. This explains the numerous precepts of Hygeine which we find in the sacred works of the most ancient people; and which necessarily vary in their nature with the climate, and the character and habits of the people. In the sacred works of the Hindus, these laws are so numerous that it is impossible that any single individual should follow them. On this account they are probably more generally neglected than they would have been had the catalogue been less numerous. A fact much to be regretted, since the climate requires so much more attention to Hygeine than a more temperate one. The most important Hygeian precepts will be considered under the heads of relative and personal precepts.

Relative Duties.

Climate of India.—The extensive country known among the ancients by the title of *India* within the Ganges, has been famous, from the earliest ages, for the wisdom of its sages, the richness if its productions, and the fertility of its soil. It is now named Hindusthan, and is bounded by the River Indus on the west, and north by the Himalaya Mountains; on the south by the Indian Ocean, and on the east by the Hills and Forests of Assam. From the magnificent range of Mountains in the north, Hindusthan consists mostly of extensive plains, which possess a rich and black loam, consisting of clay with a considerable proportion of silicious

sand, fertilized by various salts, and by decayed animal and vegetable matter where it is watered by the Ganges. In other parts of the Panjab, in Bengal, and the adjacent provinces, there is a considerable extent of clayey soil. In Sind and Guzerat the soil is sandy, and in Málwa a rich deep black mould prevails. The soil is generally unproductive in Gundwana, and Orissa; and near the coasts, of the Malabar and Coromandel sides, the soil is sandy and generally very poor, while the Tableland of the Peninsula of India is generally fertile. The eastern part of Hindusthan is intersected by numerous branches of large rivers, which irrigate the rich plains of Behar, and at not a very distant period seems to have formed, from its rich deposits, the large, flat and fruitful province of Bengal, to which the following remarks principally apply:—

In the Hindu medical works three climates are mentioned, the moist, the hot, and the mixed, or temperate.

The moist country (*Anúpa*) is distinguished by having much water upon its surface, by being intersected by rivers and being irregular in its surface, with high mountains, and tall trees. In such a climate the air is cool, and the wind temperate. There lilies and other water flowers abound; geese, ducks, cranes, and other such birds are common; and fish and serpents are numerous. In such a situation the inhabitants are unhealthy, and are short-lived. There diseases of air and phlegm abound, and the inhabitants are fat, indolent, and weak. In such situations the juices of the body require to be dried by the use of hot, dry, and light food, in small quantities; so as to strengthen the internal fire.

The second or Hilly country *(Jángala)*, is characterised by the heat of the air, and by the prevalence of hot winds, by large and arid plains covered with dwarf trees and prickly shrubs, growing at a distance from each other. In such a country there is little water upon the surface, and it can only

be obtained by digging wells. In such a climate the bamboo, the *ákanda* (Calotropis gigantea), the *kul* (Zizyphus Jujuba), *yajnadumur* (Ficus glomerata), the *Gáb* and *Kenduka* (Diospyros glutinosa and Diospyros melanoxylon), and the like trees are found. The inhabitants of such climates are remarkable for having little muscle, for having large bones, and being good workmen. The Diseases of air and bile are most frequent; but the climate is healthy, and the inhabitants are long-lived.

When the two above climates are found in the same country it is called mixed, or temperate *(Sádhárana)*. The heat and cold are more equable, the derangements of the air, bile, and phlegm are equalized, and the climate is fovourable to life. The inhabitants of such a fortunate region are stronger, more vigorous and healthy, than in either of the other two climates. It is, however, worthy of remark that a person who is attentive to his regimen may live with impurity in any of the above climates.

When a person is born in a particular climate, and has air, bile, and phlegm deranged, on going to a worse one, the derangement of the humours increases and will destroy the person; or if he journeys to another and better climate the tendency to disease will be removed.

Whatever is the custom of a climate as to food, clothing, etc., is to be followed, when the change will not produce any bad effect. If the disease is recent, and the individual strong, it will be cured easily; but this will be retarded or promoted, by the predisposition of the climate and season to affect such diseases. A complicated disease will always be cured with great difficulty. When one remedy does not produce the expected good effect, another should be substituted for it. But if a remedy does some good, it should be continued, in preference to a hundred others which have not been tried. If no other treatment can be devised in such severe diseases, the one adopted should be continued. The remedies must

be varied according to the climate, season, age, and constitution of the affected person. If this is not observed, bad effects will follow, and other disorders will be produced.

Time *Kála* like a God is produced perfect in root, stem, and branches. It has neither beginning nor end; or is like which is always turning. It produces life and death, and the good and bad qualities of every thing, excepting that indistinguishable, something called the ultimate elements of the world *(Paramánu)*, from whence another world will be ultimately formed.

2nd. Of time and of the seasons. Time is divided as follows:—15 winks of the eye are equal to a *káshthá*; 30 *káshthá*, 1 *Kalâ*; 20 *kâlas*, 1 *Muhúrta;* and 30 *Muhúrtas*, a day and a night; 15 days, 1 *Paksha* or fortnight; one of which is the dark *(Krishna)* and the other light *(Shukla)*; 2 *Pakshas*, 1 month (*masá*); 2 months are equal to one *Ritu* or season; 3 *Ritus*, 1 *Ayána*; 2 *Ayánas*, 1 year; and five years make one Yug. The sun forms the distinguishing qualities of the seasons. It dries the earth, which is softened by the moon; and with the assistance of wind it promotes the growth, and life of organized matter.

Seasons (ritus) are divided into *Uttaráyana*, when the sun is supposed to be north of the equator; and *Ḍakhsináyana*, the six months when it is supposed to be south of the equator.

The seasons are six in number, each consisting of two siderial months. The succession of them is always the same; but the vicissitudes of climate in them will depend on the position of the Equinoctial colure. Sometimes the year is reckoned by *Ayána*, from September *(Shrâvan)*, and January *(Mâgha)*.

(a) Cold Months, *Shishira*, *Mâgha* and *Phâlguna*, or January and February, during which warm clothing is to be used. Air is in excess during this season; when the broths of animals, fish, amphibious animals, and substances mixed with ghee, are to be taken. The wine called *Sídhú* is to be

used, and honey mixed with water; milk and different sweetmeats; fat, and new rice; and warm water is always to be used. The body should be well-rubbed with oil, which should also be applied to the head. The person should sleep in a room near the centre of the house, so as to be warm, and removed from the wind. Warm clothing should always be used during this season. The food should be in small quantities, and hot and dry substances should be avoided.

(*b*) *Spring Months*, *Vasanta* (March and April). All organized bodies are generated during this, or the spring season. The air is then clear, flowers are numerous, and the country looks beautiful, with the new leaves on the trees; and man is cheered by the song of birds and the hum of bees. The south wind now begins to blow. In this season the phlegm predominates, and its diseases appear. The internal fire is diminished. Emetics and purgatives should be employed and heavy, oily, and sweet substances are to be avoided, and sleeping in the day time should also be guarded against. Bodily exercise should be used. Tepid water should be used for every purpose, and the body should be rubbed with sandal and other fragrant woods. Use barley and wheat, the flesh of deer, hares, and wild fowls. Drink *Sidhu* and *Mada* (wine) and reside in a garden with women.

(*c*) *Hot Months*, *Grishma*, (May and June). The hot season, in which the rays of the sun are powerful, with warm wind from the south, which makes this season oppressive and unpleasant, increases air, produces debility, and affects even the understanding. The earth becomes hot and dry, the rivers diminish, the water is warm and light, and the earth appears to smoke. Birds and deers proceed in search of water; and the juice of plants is raised, and their qualities are diminished; creepers, grass and the leaves of trees are diminished and fall off, dried and decayed.

During this season the diseases of air prevail. In it use cool liquids and food prepared with ghee. Drink different sherbets, and use broth of wild animals and birds; eat rice with milk and ghee; by which means a person will not lose his strength. Little wine is to be used, and always mixed with much water. Salt, acid, and hot things are to be avoided. Do not take much exercise. Reside in a cool garden with a large tank and flowers; avoid excesses in venery. Sleep during the day in a cool room, and at night repose in the upper rooms, and use the hand *pankha* (fan) sprinkled with sandal wood and water.

(*d*) The *Rainy Season*, *Varsha* (July and August). During this season the sky is loaded with clouds; the wind easterly, with much lightning and thunder; new grass and leaves appear; the rainbow is beautiful; numerous graceful creepers of the class of convolvulus appear, of various colours, white, blue, and pink. The banks of the rivers, and the trees upon them are broken away by the force of the torrents; the tanks and lakes are adorned by varied coloured lilies; much clear water continues upon the surface of the earth, and vegetation proceeds rapidly. There are many clouds which obscure the sun and planets, and much rain falls. Towards the end of the season there is little thunder. The clouds diminish the light and heat, and with the water of the moon (dew), reduce the juices of living animals, and their strength. Water is impure, during this season; the body is soft, the cold damp air affects the strength of the internal fire, and the food is burnt in the body, by the increased quantity of bile.

In *Varshá* the appetite is diminished by the derangement of the humours, caused by the heat and moisture; and new water has an acid quality. The food should be sparingly given, and should neither be too hot nor very cold; sleeping in the day time and exposure to the climate are to be avoided, as also the use of river water. Too much exercise, exposure to the sun, and venery are to be avoided. Water mixed with

honey is to be used, and in a cloudy day take food mixed with salt, acids, and ghee; barley, wheat and old rice are to be used, with the broths of wild animals and fowls. The wine of grâpes, and fresh water which has been boiled, are to be drunk. Anoint the body with fragrant oil, and bathe daily, use light and white clothes, and live in a high and dry house.

5. The *Moist Season, S'arat*, (September and October). During this season the sky is overcast with white clouds and, the tanks are full of water lilies. The earth is covered with *salt*, and many trees are rooted up and die. The surface of the earth appears irregular.

During this season the sky is clean, with white broken clouds; the air is sultry, the moisture on the ground dries, the sun's rays increase in strength; and by the changes in temperature bile and cough produce diseases. In this season the water is pure, and may be used freely for bathing, and for drinking. Vegetation is vigorous, the country beautiful; and food produced during this season is not good, but is improved by keeping, if it admits of this. The lakes are covered with lilies, reeds, and white flowers. Ducks, etc., abound.

Diseases of the Bile prevail in this season. The food and drink to be used should be light, cool and sweet; with tonic and bitter articles. Such food as wild fowls, hares, and animals of the same kind; mutton is also good, with rice, barley, wheat, and the like. Use purgative medicines and blood-letting; while exposure to the sun and heat, and night air are to be avoided, more particularly the east wind; sleeping during the day, too, is to be avoided; as also fat, oil, fish, the flesh of ambhibious animals, and acids. The clothes should be light, and clean.

6. *Cold Season Haimanta* (November and December). The water during this season becomes clear, cool, and heavy. The rays of the sun diminish in influence; and phlegm is increased, as is exemplified in its discharge from the nose, from colds.

The Bilious diseases, which were common during the last season, diminish during the present, in which healthy, cool, northerly airs prevail. A mistiness hangs over tanks and rivers, like clothes which cover the body. The cows, sheep, buffaloes, and elephants look clean, and several trees such as priyangu, punnága, etc., are in flower.

The seven last days of one season, and the seven first of the new one, are called *ritusandhi* (the junction of seasons). During this time the regimen of the former is gradually to be left off, and that of the succeeding one substituted.

Diseases from Bile are cured by the cold season; those from phlegm diminish in the hot season, and from air during the moist months. The morning is like the spring season, noon like the hot, and evening like the rainy season. The same changes occur in the night; the first watch being like the rainy season; the second like the moist; and the morning watch, like the cold season. In these times, air, bile, and phlegm increase like the seasons; and in the process of digestion they increase in the same manner; during the first stage phlegm predominates, then bile, and lastly air.

The irregularities of the seasons produce an unfavourable effect on health, and both food, water, and medicines lose their good effects, and various diseases are produced. It is during these irregularities that plagues appear, devils rage, and sin prevails. Poisonous air often produces the same effects. The odours of flowers mixed with poisonous air produces derangements of phlegm, difficult breathing, vomiting, discharges from the mouth and nose, headache, and fever. There is an influence of planets and stars, from the bad situation of dwelling houses, the place in which persons sleep and sit, and the diseases of the horse upon which he rides, is liable to affect the rider. These are to be prevented by changing the person's residence, by prayers, by the removal of sin, by different sacrifices and ceremonies, by the intercession of Brahmins, and by visiting holy places.

When a disease continues long, the situations of planets and stars are calculated; by which the long continuance of the disease is explained, and for the relief of which certain ceremônies and gifts are performed.

The heat of the fire cures diseases of air and phlegm. It also removes passing pains. It promotes the dejections, and removes shivering and discharges from the nose, mouth and eyes. It increases the diseases of blood and bile, and during sleep retains the humours in a good state; it improves the colour of the body, strengthens it, removes dozing, and promotes happiness and internal warmth.

The heat of the sun when very strong, is drying; and promotes perspiration, faintness, giddiness, thirst, and the heat of the body. It increases the bad smell of the body, deepens the dark colour of the skin; and increases the diseases of the bile, and blood.

Shadows remove the bad effects of heat, as they have a sedative, cooling, and pleasant quality.

The smoke of fire increases bile and air.

Dew and mist increase phlegm and air.

Moonlight cures diseases of blood and bile.

Rain increases strength, is cooling, increases semen, sleep, langour, phlegm, and air.

Easterly wind increases phlegm, is cold, has a saltish quality, and is heavy. It diminishes appetite, increases laziness, the heat of the body, and strength. It produces diseases of the blood and bile, is bad for those with sores, or who are affected with poison, and diseases of phlegm. It removes the derangements of air. It is good for persons fatigued, and it diminishes the form of consumption produced by phlegm. It also gives strength, and softens the body. A southerly wind is pleasant, does not produce heat, and has a light and sedative quality. It is good for the eyes and strength, it cures diseases of blood and bile, and the air is not deranged by it. Westerly wind increases internal heat,

dries the body, and diminishes the bulk of the body and strength; it produces a roughness of the skin, diminishes the strength, and health. It dries up phlegm and fat. Notherly wind is soft, cooling, light, agreeable, and slightly sedative. It promotes the dejections, and increases diseases of air, bile, and phlegm. In healthy individuals it increases the phlegm, and the strength. It is good for severe cough with bloody sputa, for diseases from poisons, and does not derange the humours.

The air from Pánkhás removes faintness, thirst, perspiration, fatigue, and heat. The Tál Pánkhá (common hand pánkhá) and chowry and cloth pánkhás, cure deranged air, bile, and phlegm, are cooling, and increase happiness.

There are three prevailing seasons in Bengal, the cold, hot, and rainy seasons. From the end of February, and during March and a part of April, may be considered as spring months, and are the most agreeable of any of the year. Towards the end of March, and during the months of April, May, and a part of June the weather is very hot; and in the northern and more inland provinces a violent hot wind blows from the west, loaded with almost imperceptible particles of sand. In this season the weather is so oppressive as to confine the inhabitants to their houses, during the great heat of the day. Vegetation is destroyed, and these provinces are reduced to a burning tract of sand; while the air of the neighbouring mountains remains cool and pleasant, during these hot months.

In the Upper Provinces the rains begin in April and May; but in the plains they do not commence till the beginning of June, and continue to be in full swing till the end of July. The rain disperses the accumulated heat, which would otherwise be insupportable. During the months of August and September the rain falls less frequently and copiously, and the long day and high altitude of the sun, with an atmosphere loaded with moisture, render

the weather excessively oppressive and sultry; particularly when the air is calm, which is of frequent occurrence, as the Monsoon changes at this time. The cold season commences in the month of October, when dews are heavy; the cold increases, and during the months of November, December, and January, it is often intense in Bengal and Behar. In these provinces the cold has generally a damp disagreeable feel, whereas, in the northern and western provinces, snow and ice are common on the mountains, and the air is dry and bracing.

From such an extensive country, and variety of soil and climate, the vegetable and animal productions are of the most varied description in the different latitudes, heights, and exposures; and man himself affords great varieties in his physical and mental powers in the different situations and climates in which he resides. In general the head and face of the Hindu are small and oval, the nose and lips prominent and well-formed, the eyes black, and the eyebrows regular, and full. The females are distinguished for the gracefulness of their forms, the softness of their skins, their long and black hair, dark eyes, and delicate persons. These peculiarities are marked in youth, but rapidly fade. The fairness of the skin also differs—depending on that of the parents, and on the occupation and exposure of the individual to the sun, etc.

Personal Duties.

The practitioner should give instructions to persons not only as to the manner of curing, but also of preventing the occurrence of disease.*

The following remarks will be considered under the heads of; duties—(*a*) rising from bed in the morning; (*b*) cleaning

* Bodies are cleansed by water, the mind is purified by birth, the vital spirit by theology and devotion, and the understanding, by knowledge. Manu P. 161 Ch. V. 109.

the mouth; (*c*) anointing the body; (*d*) exercise, shampooing, and rubbing the body; (*e*) bathing; (*f*) clothing; (*g*) food; and (*h*) sleeping.

(*a*) It is proper to rise from bed sometime before sunrise, to perform the duties of nature, with the face towards the north.

(*b*) After these duties the teeth are to be cleaned with a piece of a fresh branch of the *nim*, or catechu, tree, and the mouth and eyes and face are to be cleaned with water. Should these not be got, branches of any other kind of wood, not hollow, may be used. Persons are not to clean the teeth when it produces vomiting, when the food is not properly digested *(ajirna)*, in diarrhœa *(atisar)*, in *shul*, in diseases of the teeth, during the first eight days of fever, in asthma *(s'wása)*, when the mouth is dry, in cough, in epilepsy, in fainting, in headache, and in diseases of the eyes. The teeth should not be cleaned before the tenth year of the child's age.

When a powder is used for cleaning the teeth;—it is to be formed of honey, long-pepper, black-pepper, and dry-ginger, etc. This is to be used daily, and a soft brush of the above wood may also be used. Cleaning the teeth promotes appetite and happiness.

For cleaning the tongue, a piece of gold, silver, or wood ten fingers' breadth in length, with a thin edge, may be used as a scraper.

The mouth is to be washed with water, ghee, oil, or the like; which stengthens the teeth, and promotes the appetite.

(*c*) The Hindus, and all Asiatics, anoint their bodies daily with oil, more especially their heads, ears, and feet; which they suppose is conducive to health, by increasing good fortune, improving the colour and softness of the skin, increasing happiness, sleep, life, strength, and curing perspiration, bad smells, and lassitude. It also diminishes the diseases of air and phlegm, increases the seven *dhátus*, and

improves the marrow, and the colour of the skin, and the organs of sense. It also cures diseases of the feet, prevents painful cramps of the fingers; and as long as the head is kept moistened with oil, it prevents headache, improves the hair, and prevents its becoming grey. In all cases in which bathing is to be avoided, the anointing of the body will be advantageous to the person's health.

Mustard, or any other fragrant oil, is used for anointing the body. Anointing the face with sweet smelling oils, as females often do, retains the eyes healthy, and the face soft and pure, the mouth and lips like the lily, the eyelashes beautiful, and the skin clear like light. Using such, increases riches, children, and other desirable objects. Anointing the ears prevents deafness, etc., and the diseases of the nape of the neck, and of the condyles of the jaw. Anointing the feet improves the eyesight, and prevents the feet from cracking. The body should not be anointed at the beginning of fever, when the food is not digested, or after purging, vomiting, and enemas. The Hebrews, in like manner, especially their females, made much use of oil; and it was considered by them as a mark of esteem, and honour to offer oil to those that went to see them, so that they might anoint their heads.* The modern method of anointing the head at the coronation of kings is derived from this custom.

The hot climate and slight clothing, and exposure to a burning sun, increases the action of the cutaneous vessels, and renders the skin hard and dry; and if perfect cleanliness is not observed, it becomes incrusted with its own discharges, and with foreign matter which irritates the part, and prevents the proper action of this important organ. To prevent such a consequence, oil is ordered to be rubbed over the surface before it has been washed, by which it is rendered soft, and pliant; it also promotes an equable perspiration, and an excessive degree is avoided which would weaken the body. In

* See Luke VII. V. 46.

this case the oil was mixed with other vegetable oils to render its effects more permanent. The metallic oxyds were sometimes, added so as to form ointments, liniments, and plasters. The latter medicines giving them a due consistence by their drying effects on the oils.

Several oils are prepared with those medicinal plants which are used internally, and are applied externally in different cases of disease; especially in old fevers, spasmodic, paralytic, rheumatic, diseases, in affections of the mind, as madness, etc.; and these oils are supposed by the Hindus to be thus used more advantageously than when given internally. Medicines keeping the feet and the outlets of the body clean, promote health, and are good for the eyes and skin. After the person has adjusted his dress, prayers are to be offered up to the gods.

(d) Exercise increases strength, prevents and cures diseases, by equalizing the humours; it prevents fatness and laziness, and strengthens the firmness of the body. It removes grief, increases the internal fire, and the body becomes lighter, more vigorous, and ready to work. If daily used, it prevents the bad effects of indigestible and unusual articles of food, and fat food so desired. Walking is always to be used, particularly by those persons who live on rich food; such exercise is to be used evening and morning, especially in the cold and spring months, while fatigue is avoided.

Persons with diseases of the blood and bile, with fever, difficulty of breathing, dizziness, asthma, fatigue, and all kinds of cough, and dryness of the body, should avoid exercise. When the mouth is always dry, with difficulty of breathing; in diseases of the air and bile, in boyhood and old age, after eating, and before the food is thoroughly digested, or when there are sores upon the body, exercise is to be avoided. When reduced in flesh by lust, such exercise tries and increases fever, phlegm and thirst; and increases diseases of the blood and bile. Should much exercise be taken, it pro-

duces cough, fever, and vomiting; after exercise quietude is proper, as it increases strength, cures a superabundance of fat, and removes the feeling of fatigue.

(e) Shampooing cures diseased phlegm, air, and fat; the members are retained healthy, as well as the skin, and it increases internal heat. *Rubbing* the body is pleasant, cures *amasia*, improves the skin, and the body feels light; it also cures itching, small pimples, diseased air, and impurities in the abdomen. If the body be rubbed with a brush, the fire of the skin will be increased, inducing perspiration and will cure itching and small tubercles. The nails, beard, mustachoes, and hair are to be cut every fifth day. The hair is to be combed and cleaned, which improves health.

(f) Bathing.—There are several kinds of baths *(Snana)*. The following are the most common:—1st. Cold bathing removes the inordinate heat of the body, fatigue, perspiration, itchiness, thirst, and promotes happiness and pleasure. It removes the impurities of the body, clears the senses, removes drowsiness and sin, increases semen, retains the blood pure, and increases the internal heat. If warm water is poured on the head, it is not good for the eyes: but the use of cold water strengthens the vision. Bathing in very cold water in the winter deranges phlegm and air, and during the hot season warm bathing increases bile and blood. Bathing is not proper in diarrhœa *(atisár)*, in the beginning of fever, in diseases of the ear, or in those of the air, in swellings of the abdomen, in indigestion, and after eating. Bathing the feet is to be used for removing impurities, local diseases, and fatigue. It retains the eyes clean, increases semen, and prevents the approach of devils. Independent persons, such as rich merchants, bankers, talukdars and others, generally bathe at 10 or 11 o'clock, and after performing their ceremonies they breakfast. Shop-keepers, day-labourers, etc., eat at 1 or 2 o'clock, and do not generally bathe till after 12 o'clock. There are some who bathe twice-, or thrice-, a-day, but they

are few in number. This description applies to the male inhabitants of towns. The higher class of females seldom bathe in rivers, but do so in tanks, in their respective gardens; or in warm water, between 10 and 11 o'clock. Widows of the lower class are not strict, and do not observe the rules of the *Shástras* regarding bathing.

The cold bath is used in some inflammatory fevers, and in madness *(unmáda)*; and locally in some external inflammatory swellings *(vrana)*.

2nd. *Avagáha snana*, or warm water bath. It is prepared with several medicinal plants, and is used either locally or generally; for relieving pain, in different kinds of fevers, spasmodic affections, etc.

3rd. Vapour Baths *(Ushmá snana)* are much employed by the Bengalis, more particularly for removing pain. They are made by heating a quantity of water in an earthen pot, over which a lid had been placed. The patient is first well-rubbed with oil, and then sits on a chair over the pot of hot water, with a covering of clothes thrown over both. When any particular part of the body is pained, this only is exposed to the steam bath, and in other cases medicinal plants are added to increase the good effects of the remedy, as milk, *nim* leaves, and other such drugs.

4th. *Upanáha sweda* or hot cataplasms of medicinal plants. These are made into a paste, heated, and applied locally to relieve pain. In other cases these medicines are applied locally, with hot vapour. A tube is used to convey the vapour to the diseased part.

5th. *Tápa sweda* is the frequent application of a hot hand, a heated cloth, or a bag filled with hot sand or salt.* It is used for relieving local pain, and for promoting the warmth of the body, when it becomes cold, in any disease.

* In some cases the earth is heated, and a plantain leaf is extended over it, upon which the person lies.

After bathing apply *Súrmá*, or antimony, to the edges of the eyelids; which improves the sight, clears the itchiness, or any unhealthy humours of the eyes, and prevents the bad effects of the glare of the sun, and the diseases of the eyes in general. Persons should not use *Súrmá* who have sat up during the night, who are much fatigued, who have vomited, who have eaten recently or are feverish. Medicines are sometimes added for increasing some particular effect.

(g) Clothing.—After bathing, the body is to be well-rubbed with a piece of clean cloth, which produces a good colour of the skin. Silk, and warm *red* clothes diminish the diseases of air and phlegm, and should be used in the winter season. The clothes should be light, cool, and thin during the hot weather. In rainy and cold weather, warm *white* clothes of a medium thickness are to be used. Care must be taken always to wear clean clothes, which is good for the skin, looks well, and promote happiness and longevity.

A piece of cotton cloth tied round their middle is all the clothing the poorer classes have; it is only when they appear in public that they add the turban, or piece of cloth to cover their heads and shoulders. The turban defends the head from heat and cold, and prevents the determination of the humours to the head. If the person uses it continually he will live long, and his head will remain clear, and cool. A single piece of coarse cotton cloth, several yards in length, is the usual dress of females. Such clothes, particularly with the addition of ornaments, prevent the approach of the Rákshasas or devils, increase strength *(ojas)*, improve good fortune, and retain the heart happy and contented. Sandals are to be put upon the feet to strengthen, and to protect them.

A paste of sandal wood, and other fragrant drugs, is then to be rubbed over the forehead, chest, and upper extremities. A prayer is offered up to God, and gifts presented to the *Bráhmins.*

The *Umbrella* protects the person from rain, wind, and dust; it diminishes perspiration, protects him from the influence of dew, retains the colour of the skin and eyes, and promotes health. A stick protects the person against beasts, and it prevents fatigue.

(h) The *houses* are well-adopted for the climate, being raised from the ground by prepared earth; with which the walls are likewise formed, and a thick thatch covers it, and extends beyond the walls so as to form a protection from the heavy rains. They are usually well-ventilated in consequence of a space being left between the walls, and the thatch. These houses are divided into apartments to suit the convenience of the family, and the mud walls and thatched roof keeps them in an equable temperature. In some countries, the houses of a family or tribe are usually built in the form of a square, or a series of squares, for their mutual protection. The open central space is usually kept clean, and is covered above, in days of festivity, when the prescribed ceremonies are performed. In some parts of the country their houses are made of sun-burnt or fire-burnt bricks, and the houses are often two, or more, stories high. In many parts of the country the houses or villages are fortified to protect them from wild beasts, and from their enemies.

(i) Diet.—The Hindu medical writers usually commence the cure of a disease by arranging the diet that is to be followed by the sick person. So much do the Hindu Physicians rely upon diet that they declare that most diseases may be cured by following carefully, dietetic rules; and if a patient does not attend to his diet, a hundred good medicines will not remove the disease. The generality of diseases being supposed to be produced by derangement of the humours, if one or more are morbidly increased in quantity, their indications of cure are commenced by promoting the just balance of the elements and humours, by a judicious choice of aliments, and by such means as assist the vital principle

on the completion of the assimilation. On this account they have not only been careful in describing the regimen, but also the food and drink for the different seasons, and even the vessels in which they should be kept.

Food gives strength, and colour to the body, and the essential part of life *(ojas)*. It also supports the heat of the body, increases and diminishes the humours, retains these in their equilibrium; keeps the person happy, the senses active, and the memory retentive, while it supports life, and promotes longevity.

The different articles of food which are employed to nourish the body will be considered under the head of general remarks on food derived from the vegetable, and animal kingdoms; with a few remarks on condiments; under which will be considered articles derived from the mineral kingdom, including water and medicinal liquids. The form in which food is taken into the body will vary its effects upon the system; but also articles of food are always wholesome, even from birth to old age; as water, milk, rice, ghee, etc. A second kind is always dangerous to health as fire, escharaotics, and poisons; the one burning the part, the second destroying it, and the third killing the individual.

Some substances are injurious to the system when mixed and prepared in a particular manner, when they become like poison. Thus pumpkins, mushrooms, bamboo-shoots, plums, dried vegetables, unleavened bread, goat's or sheep's flesh, pig's flesh, salt, spirits, when eaten or drunk with milk, resemble poison. Sometimes articles of food act on the humours favourably or unfavourably, according to the state of the body. One article will be good for deranged air, and another bad for deranged bile, etc. Again, the state of the article will modify its effects. Red rice, which grows in the cold season, wheat, barley, and other grain of the same kind are good, and preserve health; whereas rice which has sprouted, *másh kaláy* (Phaseolus radiatus), fat, honey, milk,

jagree, when eaten with the flesh of domestic or amphibious animals, or with fish, are so bad as to resemble poison. Milk with honey and vegetables in general should not be used together. Pepper and a kind of vegetable called *kákámáchi* are not to be used; as also honey, and hot water. When animal food is to be used, the bile is to be carefully evacuated, or it will derange the person's health.

Butter-milk, with honey, ghee, a variety of fishes, and the flesh of deer, are not to be eaten together; fish and milk, or its preparations or fish and sugar, and its preparations; hogs-flesh prepared with honey, are to be avoided; plantains with butter milk, curdled milk, or milk with sour fruits, before or after eating, are improper. Pigeons fried with mustard oil; honey mixed with rain water, and kept in brass pots for ten days, shoulded be avoided. These remarks are particularly applicable to boys and strong persons, and those who take violent exercise.

2nd. Food may act unfavourably by the quantity which is taken. Thus honey and ghee, oil and marrow, or honey and water, oil and ghee, or fat, are bad when eaten in large and equal proportions.

3rd. The following mixtures of articles possessing certain tastes are improper, as sweet and sour articles, sweet and salt, sweet and pungent, sweet and bitter substances, or bitter and salt articles. Such mixtures should, therefore, be carefully avoided; as they form bad chyle, and thus the appetite, etc., is deranged. Such mixtures, however, will not injure the health of the young and strong, those who live in a pure air and take much exercise; and those accustomed to their use, by whom they may be eaten in small quantities with impunity. But, in ordinary circumstances, when their bad effects are felt, recourse must he had to the use of emetics and purgatives, and such medicines as have a tendency to equalize the humours. The articles of food which are wholesome from mixture, and preparati

diminish bile. The opposite articles of food which moderate air, and derange bile, are unwholesome. By improper mixtures wholesome articles of food may become as poisons. But the kind of food to be used must be varied according to the age, habits, and seasons as well as to the individual's idiosyncrasy.

There are four forms in which food may be taken—one kind is taken without being chewed as drinks (*peya*); another is lapped (*lírhá*); another sucked (*chúshya*); and another kind of food is chewed (*kátita*).

According to Charaka there are six varieties of food.

1. Soft food (*bhojya*) as rice, etc.

2. Soft sweetmeats (*bhakhya*).

3. Hard food (*charbya*), that requires chewing to prepare it for digestion.

4. Drinks (*Peya*).

5. Liquids that are lapped (*lehya*).

9. Food that is sucked (*chúshya*), such as mangoes, sugar-cane, etc.

Food and medicines are also divided into six different classes, according to their effects on the senses. These are into sweet, acid, salt, bitter, pungent, and astringent. These tastes are, however, modified by disease.

(a) Sweet articles of food increase the semen, the milk, and the fat; they improve the eyesight, in but asthma, worms, and affections of the throat they act differently. They also increase phlegm, the strength of the tissues, and humours; retain the body in health, and promote longevity. These substances are good for the soul, and cooling for the body. They cure derangements in air and bile, promote appetite, and are useful in correcting the effects of poison.

(b) Acid articles of food promote appetite, are cooling before, and heating after, eating. They are agreeable to the

increase the blood, and restore irregularities and derangements in the air, bile, and phlegm. When they have been often taken they produce weakness, and emaciation of the body, and sometimes they produce blindness (nyctalopia). Acids act quickly, and produce itching, eruptions over the body, a palor of the skin, and a swelling of the body, with thirst, fever, and boils.

(c) Salt articles of food relax the bowels, promote digestion, and increase the appetite. They also promote perspiration, remove derangements of the air, bile, phlegm, and blood; produce a glossiness of the surface of the body, diminish or cure aphrodisia, are cooling, and heal sores. They are, however, bad for the eyes; and if long continued, they derange the humours; the skin becomes covered with irregularities upon its surface, followed by leprosy, weakness, and by symptoms produced by poisons having been taken (*visarpa*).

(d) Bitter food is not pleasant to the taste, but is dry, and light to the stomach; increases bile and air, and produces dryness, heat, and diseased milk. If taken before eating it improves the appetite, removes worms, thirst, poison, leprosy, epilepsy, nausea, heat of the body, and fever. it corrects too much bile, and phlegm. It also improves the flesh, fat, marrow, urine, and dejections; increases memory, is cooling, and is good for the palate and throat. But if always eaten it has a bad effect, deranging the humours, and producing diseases of air.

(e) Pungent articles of food are of a drying nature, increasing the appetite and milk, and diminishing thirst and fever. They cure diseases of phlegm, diseases of the throat and head, itchiness, and internal pain. But if eaten for some time in considerable quantities they produce thirst, weakness, shaking, pain over the body, and derange the spleen.

(f) Astringent articles of food are cooling, and cure diseases of the bile and phlegm. They increase air,

particularly flatulence, they clear the blood and flesh, and are heavy to the stomach. They produce costiveness, and stop diarrhœa, and thicken the dejections; they remove diseases of the skin, and heal wounds and sores. But if taken for some time they produce costiveness, a swelling of the abodemen, thirst, and weakness, and retard the circulation of fluids in the body.

For ensuring good digestion the patient's passions must be regulated. He must sleep at night in a protected room; must use warm water to bathe with, and take bodily exercise. Such observances are considered to be most necessary to health.

1. *Articles of Food derived from the Vegetable Kingdom.*

There are seven parts of vegetables employed for food. These are the leaves, flowers, fruits, wood, branches, roots, and mushrooms. They are more easily digested in the above order, which is followed in the Hindu medical works.

Fruits.—The form and size of fruits would soon fix the attention of mankind, and with the culmiferous and leguminous vegetables would form the primordial food of man. In Hindusthan there are a great variety of indigenous specimens of these articles of food. The following are the principal :—

English.	*Scientific.*	*Sanskrit.*
Pomegranate,	Punica Granatum,	Dárima.
Myrobalam,	Phyllanthus emblica,	Amalaká.
Custard apple,	Annona squamosa,	Sleshmátaka, or átá.
Plumbs,	Prunus,	Badari.
Apples,	Pyrus,	Simbítiká.
Quince,	Pyrus Cydonia,	Táhár.
Wood apple,	Feronia Elephantum,	Kapittha.
Lemon,	Citrus acida,	Mátulunga.
Mango,	M. Mangifera,	Amra.
Hog plumb,	Terminalia chebula,	Harítakí.
A species of Bread Fruit tree,	Artocarpus Lacucha,	Lakucha.

English.	*Scientific.*	*Sanskrit.*
Karinda,	Carissa Carandas,	Karamarda.
Guava,	Psidium pyriferum,	Párábata.
Tamarinds,	Tamarindus Indica.	Amliká.
Rose apple.	Eugenia, Jamborosa,	Jambúl.
Jack Fruit,	Artocarpus Integrifolia,	Kanthaphal or Kántál.
Pine apple,	Bromelia Ananas, *Palms*,	Shátanetra.
Cocoanut,	Cocos Nucifera,	Nárikela.
Date tree,	Phœnix dactylifera,	Karjúra.
Fan palm,	Borassus flabeleiformis,	Tála.

Pamplemus, Plantain, etc., etc.

The following varieties of oranges, lemons, citrons, etc., are indigenous to Hindustan, and were well-known to the Greeks and Romans. They increase bile, improve the appetite, and cure dyspepsia.

There are several varieties of oranges (Kamalá), but they are not distinguished by different names.

There are different sorts of Lemons, (Nebu) such as Limpáka, Kágaji, Nárángi, Bátábi, Kamalá, etc.

Drupes.—These fruits are of the genus Amygdalus, etc.

Prunes.—Apricot, Prunus Armenaica; Cherry, P. Cerasus, etc.

Cucurbitaceous Fruits, or Gourds.

Water Melon,	Cucumis Melo,	Kharbuj.
Sweet Melon,	C. Momordica,	Phutí.
Common Cucumber,	C. Sativus,	Sashá or Khírá.
Bottle Gourd,	C. Lagenaria,	Laoo.
Pumpkin,	C. Pepo,	Kumrá.
Squash Gourd,	C. Melopepo.	Sáphari Kumrá.
Fig tree,	C. Citrullus,	Tárbúj.

These fruits have from the earliest times constituted an important part in the diet of the Hindus.

Vegetables.—In general vegetables are not easily digested, as they increase air, bile and phlegm, produce worms,

and constipate the bowels. They are rendered more wholesome when boiled and seasoned. If employed alone for food they derange the system, affecting particularly the colour of the skin and eyes, and diminishing semen, blood, and memory.

The leaves of the *chilu*, *bastaki*, *sunishannaka*, *tanduliyá* and *mandúkaparni*, are considered the most wholesome kind of vegetables. They are usually prepared by being boiled in water, fried in ghee, and then seasoned with salt. In some cases they are dressed with butter, and tonic compounds called Ticta barga, such as Prapunnára (a kind of Cassia), Somarájí (Serratula Anthelmentica), Patola (Tricosanthes diœcia), Várttákí (Solanum melongela) or the egg plant, etc.

The *Esculent roots* are very numerous. The following are the chief varieties. The Arum Colocasia; A. Marcrorhizon, and A. Peltatum; the roots of the different varieties of lotus (Nymphœa Lotus), (Sháluk) etc., Nelumbo (Padma); Yams (Dioscorea); Spanish potatoes (Convovulus Batatas), beet root; onion; garlic; leeks; white and red carrots; radishes, etc.

The generality of European pot and salad herbs are found indigenous in Hindusthan. The following are a few of these:—

Cauliflower (Brassica), broccoli, parsley (apium petroselium), spinage (spinacea oleracea), common lettuce (Lactuca sativa). Garden cress (Lepidum sativum), endive (Cichorium endivia), mustard (Sinapis nigra et alba), with many others. The properties of each of these are given in the Hindu medical works, with their effects on the different humours, and on diseases.

The *Graminivorous* seeds form a numerous class which afford the chief article of diet to a large proportion of the inhabitants of Asia. The principal varieties of corn and pulse were derived from Asia, and they are peculiarly fruitful in Hindusthan, and from their hard consistence they may be kept

in a good state for long periods. Rice (Oryza sativa) in the form of paddy, when covered with its husk, in a dry situation will keep for years perfectly fresh and good, and may be transported from one part of the country to another with great facility. A large population almost entirely live on this grain, of which there are numerous varieties. The *S'ali* rice, when of a red colour, cures diseased air, bile, and phlegm, clears the eyes, increases the strength, semen, and urine, and removes thirst; Atapa, or sundried, rice, increases the diseases of air, bile, and phlegm; is heating, increases the perspiration, alvine evacuations and urine. It is considered indigestible, and weakens the body. When the plant has been transplanted, the rice is rendered lighter and more easily digested.

New rice is heavy, increases phlegm, gives an oleaginous appearance to the body, and promotes the secretion of semen.

Old rice is pleasant to the taste, is drying, improves the appetite and internal heat. It is light, and increases air. The rice of sixty days' growth, which is produced in the rains, or in the months of August and September, is considered as forming the most wholesome food; and is called *Sasthiká.* A small red rice, called *Raktas'áli*, is considered wholesome; and the kind called *Kanguka*, is considered good. There are twenty other varieties, which are distinguished by the size and colour of the grain.

Parched rice is much used, and is considered nourishing, increasing appetite, and curing the diseases of phlegm. When the parched rice has been preserved unhusked (*khai*) it is considered more wholesome, increasing appetite, removing thirst, vomiting, dysentery, and great fatness. It also removes the diseases of bile and phlegm.

Rice-water, and rice and milk, are, also, considered very wholesome. The particular qualities of each preparation are given at length in the Hindu medical writings.

Wheat *(Godhuma)* has been used, and has been an article of food from time immemorial in Hindusthan. Several varieties are cultivated with success. It is considered nourishing; increases the appetite, flesh, and strength, and the seven humours, improves the general health, and increases the semen. It cures the diseases of air and bile, and increases phlegm.

Barley (Yava) is considered nourishing.

Sesamum seed (Til) is now principally used as a condiment.

Leguminous seeds, or Pulse.—The list of these seeds is very long; the following are some of them:—

Pea, mattar (Pisum Sativum); Bean, (Vicia); the different varieties of Dolichos, the black-seeded D. Lablab, the D. Labea, the D. Biflorus, or horn-grain, and the D. Catjang. The Phaseolus Communis (common bean), and the P. Maximus; P. Nanus; P. Minima; P. Mungo, etc. The chick pea (Cicer arietinum); the Cytisus (cajan); the Frigonella (Tænum Græcum) are enumerated with many other excellent varieties of pulse. They should be eaten after being well-boiled, or in the form of porridge, or soup.

Animal food.—It is probable that for many ages the use of the flesh of animals was unknown, from the want of weapons, and the strength and activity of the animals; but when this kind of food was brought into use, it seems to have been considered as a great luxury. In these ancient times, the chief of the household usually acted the parts of the butcher and cook. The flesh of animals was then considered as agreeable to the taste, increasing the bulk of the body, and the strength, and curing the diseases of air. It is also said to be heavy to the stomach, and when digested is sweet. The writers of the more ancient Shastras lived in a cool air, and were accustomed to an active life, which required the use of more animal food than is proper in Bengal. This was probably one reason of the superiority of the ancient Brahmins

over their more degenerate descendants; who are small in stature, and incapable of those mental and corporeal exertions which raise a people in the rank of nations. The indigestible nature of the flesh of some of the animals of the country, with their unclean habits, rendered them objects of disgust. Pork, even in Europe, is sometimes unwholesome, producing diarrhœa, gripping and vomiting, and sometimes resembling the effects of the most violent poisons. The flesh of this and other animals is not so digestible as in more temperate climates, where their food is of a superior quality. The want of exercise and food during the greater part of the year, renders the flesh of such animals peculiarly unwholesome; and seems to have induced the Hindu Legislators to inculcate the transmigration of souls. Such an opinion must at once have prevented the general use of animal food. It was most probably introduced into Greece by Pythagoras.

It is stated that, during the three first Yugas, cow's, and buffaloe's, flesh, were used for food. Its prohibition is thus accounted for :—A prophet had a favourite cow killed by his scholars during his absence. On his return he was much displeased, and directed that, in future, should a Hindu use the flesh of the cow during the Kali Yuga, he should loose caste. Another legend states that a prophet, in performing a religious ceremony which required the offering of cow's flesh, with gur, honey, and oil, used such powerful prayers that the cow rose up out of the sacrificial fire. It was, however, found that a part of the animal was wanting; on enquiry the Brahmin's wife confessed that she had taken a part of the sacrifice to eat it. On producing it, two vegetables were found growing from it (the Lashun, garlic; and Pyáj, onion). The flesh thus recovered was put up on the cow, and it adhered and completed the animal, which was, in consequence directed not again to be taken. Cow's flesh is said to cure the diseases of bile, sores in the nostrils accompanied with want of taste, and prevents relapses in fever. The flesh

of calves cures the diseases of air, and increases phlegm. Besides the flesh of cows and buffaloes, deer, hares, hogs, goats, and sheep were used by the ancient Hindus as food. The flesh of animals are digestible in the following order, the first being the least so; the pig, tiger, cow and deer.

Flesh boiled with oil is heavy, increases bile, and is heating. Dried flesh removes fatigue, is of use in diminishing bile, in curing the diseases of phlegm, and sores in the body.

The flesh of domestic animals was not given to the sick as it was considered heating. On this account the flesh of wild animals was substituted, as they were supposed to be more wholesome, such as deer, of wild fowls, etc.; the fat in these cases being carefully removed. Animal fat and marrow were supposed to cure diseases of air, and increase the diseases of blood, bile, and cough. *Broths* were made of the flesh of these animals, and given to invalids; they cured old fevers and increased strength, improved the voice and eyesight, increased the strength and semen, and cured boils. They strengthen the joints, and promote their cure when wounded. If given with rice, broths cure old fevers, strengthen the individual, while they lighten the heart, and cure the diseases of bile. The Hindus are directed, at the same time, to abstain from hard and indigestible food, such as curds, milk, oil, jagree, with various kinds of pulse and leguminous plants.

Animal Secretions.—*Milk* is heavy, cooling, and sweet, gives a shining appearance to the skin, strengthens, fattens, and increases semen; it cures the diseases of air, bile, and phlegm. *Goat's milk* is sweet and cooling; it is binding, promotes the internal heat; cures *raktapitta* (Hœmorrage) and diseases of air, bile, phelgm, and blood; as Goats eat many medicinal plants, drink little water, and are very active. *Sheep's milk* is sweet and heavy, and increases phlegm and bile. *Buffaloe's milk* is drying and heating, but cures swelling of the abdomen, and diseases of air and phlegm. *Mare's*

milk is saltish, sweet, and light. *Woman's milk* strengthens the soul, increases flesh, and the consistence of the circulating fluids: it should only be drunk fresh. *Cow's milk* is pleasant, and very wholesome. It is cooling, sweet, promotes semen, cures diseases of air, blood, and bile, and promotes memory, strength, and longevity. Early in the morning this milk is heavy, and costipating. It is not good when the cow is near calving, or when there is no calf; the best milk being when the calf and mother are of the same colour, particularly when of a white or of a black colour, with erect horns; and when the cow has eaten the leaves of the sugarcane. Milk that has been kept a day is heavy, and constipates; and fresh milk increase the secretion of phlegm from the nose. When boiled and drunk warm, it cures diseases of phlegm and air; when allowed to cool, it cures the diseases of bile. The milks of goats and asses are not so wholesome as that of the cow. They should not be drunk fresh; and salt may be added or the milk may be boiled.

2. *Curdled Milk* is formed by adding a little sour milk, or *dai*, to milk which has been boiled and cooled. It should be allowed to stand for a night before being used. It is cooling, increases the internal heat, and is useful in the cure of agues, diarrhœa, dyspepsia, and strangury; it increases the phlegm, and the secretion of semen.

3. *Butter-Milk* (Ghol) is made by stirring about curdled milk until butter is obtained; or this is produced in the ordinary way. It is good for persons who take poison, who are labouring under diarrhœa, dyspepsia, vomiting, strangury, jaundice, piles, spleen, or ague. It diminishes fat, phlegm and air. *Fresh Butter* is sweet and nourishing; it is cool, agreeable, diminishes bile and air, and promotes the secretion of semen. It cures consumption, chronic cough, asthma, ulcers, piles, and tetanus. It increases strength, and is good for children. *Ghee* is made by boiling butter for a few minutes to dissipate the watery part, when

it may be kept for a long time. It is sweet, and softens parts. It is useful in madness, epilepsy, and ague. It diminishes air and bile, and improves the appetite, memory, and the beauty of the body. It also promotes longevity, and preserves the eye-sight. Ghee which has been kept ten years and upwards is called old ghee, which is said to cure sudden blindness (timira), morbid discharges from the nose, eyes and mouth; difficulty in breathing, fainting, leprosy, and epilepsy; diseases of the vagina, pains in the ears, eyes, and head; old fevers, carbuncle, and diseases of air, bile, and phlegm.

Flesh of Birds.—Their general properties are, that they cure the diseases of air, bile, and phlegm; improve the colour of the skin; are slightly heavy, and sweet; increase the semen, memory, and appetite; and give consistency to the alvine evacuations. The principal of these are partridge; jungle-cock; common cock; peacock; pigeons; water-wag-tail; taylor-bird; duck; paddy-bird, etc.

The flesh of animals and birds is not good the second day, when they are tainted. Such as have been drowned, or killed with an arrow, as this may have been poisoned, are digested with difficulty, and produce diseases, particularly of air, bile, and phlegm.

The upper (atlanted) part of the male, and the lower (sacral) part of the female are the heaviest. The flesh of female quadrupeds, and male birds, is the lightest. The flesh of large animals which work much, and eat little, is heavy, in the following order: head, shoulders, spleen, skin, liver, fore-feet, and hind-feet, tail, testicles, abdomen, and urinary organs. The humours are heavy in the following order:—blood, flesh, fat, bones, marrow, and semen.

Such birds as live on flowers are thin, and increase the bulk of the body; such as live on fish, increase bile; and such as eat rice, remove the diseases of air.

Flesh should be eaten the same day it has been killed; rice should be prepared rapidly, and a man should live with a *young* wife, use milk, ghee, and boiled water which has been allowed to cool, as they promote health and strength. The opposite articles have a contrary effect on the health; as putrid flesh, exposure to the morning sun, new curdled milk, sleeping in the morning, etc.,

Fish produces a shining appearance of the body, is slightly heating, and sweet; and increases the air, urine, and alvine secretions. When white, fish increases the strength, phlegm, and bile; it is of advantage to health when the person labours under diseases of air, when used by wrestlers, by those accustomed to violent exercise, and those who are tired. Black and small fish are light, and constipate. They increase the appetite and strength, cure air, and are of use during convalescence. White fish increases air, bile, and phlegm, gives a shining appearance to the skin, is digested with difficulty, and produces a laxative effect upon the bowels. Fish ruis are pleasant and increase air, phlegm, and semen, diminish the appetite, and produce a bitter state of the stomach.

Fish when boiled is heavy, and cures the diseases of air; it increases the strength, removes fatigue, enlarges the muscles, and improves vision. Dried fish constipate, and weakens the body, and is digested with difficulty; when roasted, fish is heavy, increases the semen, flesh, and strength. In such cases fish should be prepared with oil. These properties of fish are increased and modified, by mixing them with other articles of food, as with the leaves of certain trees, pumpkins, etc., *Rui* is the best of all fish, and others in the following order; Vetki, Bhangun, Parshia, Tupsia, Chital, S'ol, Ilish, Baul, Gágará, Garká, Balsguni, Chenga, Kai, Punti, Tetí, Chuná, Chándá, Dáinkona, Chingri. Turtles were used, and were stated to cure diseases of air, to increase strength, semen, and memory, and to improve the eyesight.

The following are supposed to be the proportionate nutritive qualities of certain articles of food:—

Rice is eight times lighter than cakes.

Milk is eight times lighter than flesh.

Flesh is eight times lighter than oil.

Sugar, Saccharum Officinarum, has been known in the East from the earliest antiquity; it is the sweet cane of Scripture "brought from a far country," and offered up by the Jews among other sacrifices to Jehovah (Isa. xlv. are 24.; Jer. vi. 20). The fresh juiee is cooling, increases semen and urine, is pleasant, increases strength, and cures the derangement of air; it improves the dejections, and diseases of blood and bile, is sweet, gives a shining appearance to the skin, increases happiness and flesh, and is heating.

After the juice has been exposed to the air for some time, it is heavy to the stomach, is heating, cures derangements of the air and phlegm, and increases the shining appearance of the skin. *Gur* or the inspissated juice, is sweet and pleasant to the taste, and gives strength and a shining appearance to the skin. These qualities are improved by keeping, when it removes derangements of the air and bile, and purifies the blood. It is heavy to the stomach, increases semen, purifies the urine, increases the strength and flesh, and produces intestinal worms. Sugar is of use in diseases of the blood and bile, in fainting, vomiting and thirst.

Oils.—There are numerous plants which furnish a large supply of oil from their seed, which is extensively used. Besides the oils extracted from the different palms, and the *madhurá* (Anise) it is obtained from the almond (Pistachavera, or Pistachio nut); sesamum indicum; sinapis alba et nigra, or mustard oil; S. Orientale, the til oil; Ricinus of Palma Christi, the Rám Tila of the Hindus, and the Huts-elli of the Mussulmans, etc., *i.e.*, castor oil; the tillee, or linseed oil; curumbo oil; and Coringa oil. Other oils are also used in medicine, but they possess the same qualities as the seeds

from which they are extracted. On this account they are used for some diseases. Vegetable oils are bitter and sweet, and are good for the skin, and alleviate all diseases. Oil is hearing, when taken internally; it increases the diseases produced by bile, and constipates the bowels, and lessens urine.

Liquids.—These may be considered under the heads of water, and medicinal drinks.

Water.—The Hindus were very careful about their drinking water, and ascribed the appearance of many diseases to bad water. Pure water has no taste and is considered as cooling, relaxing the body, and improving the senses, and the general health. They considered the water of wells, or natural springs in the sandy beds of rivers, as the most wholesome, as they promote digestion and strength; the river and fountain water at the bottom of high hills, was considered less wholesome; and the most unhealthy was considered to be the water from brooks, and the stagnant water of tanks, and reservoirs; this water was supposed to produce indigestion, obstructions, and lethargy, with a predisposition to fever.

Rain-Water, when preserved in a clean vessel, was supposed to cure the diseases of air, bile and phlegm, and improve the health. It keeps the mouth clean, and improves the state of the tongue, teeth, and memory. It was considered to be heavier during the rains than in the cold, and hot weather. Hail-Water was considered peculiarly wholesome.

Water was supposed to be improved by boiling, and its effects were varied according to the quantity dissipated by evaporation. Water which has been boiled and drunk cold, cures air, bile and phlegm, also cough, fever, and constipation. It removes great fatness, and increases the internal fire.

Water mixed with the other elements produces six tastes, or sweet, sour, salt, pungent, bitter, and astringent. When

the food contains a large proportion of water and earth, they produce a sweet state of the stomach. The sweet, sour, and salt articles, diminish air, the sweet, bitter, astringent, diminish bile; and the pungent, bitter, and astringent, diminish phlegm.

Medicinal Drinks.—The usual *drink* for the sick, is water in which a little of the infusion of cinnamon and cassia has been mixed. By others the drink is varied with the nature of the disease. When *air* is deranged, water in which the infusion of such medicines as cure this class of diseases, as long, and black, pepper, sugar, etc., is to be added. When *bile* is deranged, pure water is either given, or its cooling qualities are increased by the addition of the infusion of ushira, or kaskas; gandhatrina, a fragrant grass; sugarcane, Ikshyu; kusha, a kind of sacred grass, etc. When *phlegm* is deranged, the infusion of cinnamon, black or long pepper, cloves, etc., is to be added.

In fever, produced by the derangement of air, bile, and phlegm, the fresh juice of the kau, a kind of grass, is recommended instead of water.

In hemoptysis (Rakta Pitta), the fresh juice of the Kúshanda (pumpkin) and pomegranate are the best additions to the drinks. In cases of swelling, or *dropsy*, an infusion of dry radish (múlaka), ginger, soot, etc., are to be used. In *leprosy* the infusion of catechu (khadirâ) is to be used, with the infusion of black pepper, and sugarcandy.

Condiments.—In weak digestion, water mixed with camphor, or infused in native mint (Padina) is to be used. Betelnut, camphor, cloves, long pepper, pepper, dry ginger, and other spices are mixed with slacked lime, surrounded with the leaves of *pán*, and chewed as a condiment. It cleans the throat and voice, promotes digestion, keeps the breath sweet, improves the senses, and gives an agreeable appearance to the person. It increases semen, and should be used after vomiting, bathing, and sleeping. The Hindus

also use as condiments, nutmeg, cloves, cardamum seeds, cinnamon, turmeric, mustard, sandal-wood, debdaru-wood, ginger, black, and long, pepper, capsicum, coriander seed, aniseed assafœtida, etc.

Wines.—Within the first year after the debarkation of Noah from the Ark, he made wine from the grapes of Mount Ararat (Gen. IX). The wine also thrives well in the Northern parts of Hindusthan, but not in Bengal. It is only in the northern parts of Hindusthan that the grape is sometimes converted into wine, from the fermentation being too quick, and from the heat and moisture of the lower provinces. The grape is considered cooling and aperient. All wines are moderately strong, and are divived into sweet, and sour. They all increase bile, and diminish phlegm, and air. They are also tonic, stimulating, increasing the acuteness of the senses and appetite, and promoting digestion and health, when properly used. There were different kinds of wines used by the ancient Hindus, which received different names according to the fruits, flowers, and other substances from which they were derived. The wine which was made from the grape was called *Siddha;* from the raisins (kismis) *márdhwika*; from the flowers of the Bassia latifolia, mádhwaka; from jagry or gur, *goura* or *surá.*

In the *Veda* Shástras the use of wines and spirits are forbidden; but in the Tantra they are allowed, and the worshippers of *Kali* indulge in their use.

When digestion has been completed, the state of the stomach will depend on the qualities of the food or medicine which has been taken. When bitter and astringent articles of food or medicine have been eaten, they produce a bitter state of the stomach; sour food produces a sweetness after digestion; and sweet and salt food produce sweet eructations from the stomach.

During the rains, light and stomachic food with bitters should be preferred, while liquids and oils are not to be used

too freely; the drinking water should be boiled, and drunk with a little honey. In cloudy days exercise is not to be taken in the open air; the bed-room should be warmed with fires, and all persons should sleep upon a chárpoy during the night. In Autumn (s'arat) bitter and sweet articles of food are to be preferred, and light and clean water is to be used freely for drink. Exercise is to be taken in the evening; and deranged bile is to be cured by bleeding or purging. Sherbets and spirituous liquids, especially such as relieve the increased secretion of bile, are to be used.

In winter (S'is'ira) saline, bitter, pungent, and warm articles, prepared with ghee and oil, are to be taken for food. Meat is to be used, and the drink warmed, and accompanied with spirituous liquors. The warm bath and frictions with oil are to be used, and exercise taken in the morning.

In spring (Vasanta) sour, sweet, oily, and saline articles are to be used. The drinking water is to be boiled, and spirituous liquors are to be mixed with it, to diminish the increased phlegm. The warm bath, and food exercise are also to be used.

During the hot season (Grishma), sour, pungent, and strong warm substances are to be avoided, and rice, barley, and curries of light vegetables are to be used. Food possessing warm qualities is to be avoided, and the breakfast should consist of cooling fruits and sherbets. The cold bath is to be used, and thin light dresses ase to be worn. The surface of the body is to be smeared with cooling aromatic applications, cool water should be used for drink, and sleep is to be allowed during the day.

The highest classes of Brahmins, as officiating priests, attend rigidly to the performance of religious ceremonies, and generally bathe in the morning at sunrise. After performing the ceremonies of their guardian Deity, they take for breakfast small sweet cakes, or a handful of moistened rice, at 10 or 11 o'clock; as they must always purify their body by

washing, before eating. They dine on boiled rice, peas, and vegetables, and some of them have fish curry at 1 or 2 P.M.*

From eight to eleven o'clock, supper is prepared, and consists of the same food as at dinner. The middling and higher classes mix a small quantity of milk and ghee with what they eat at dinner and supper.

In some houses instead of boiled rice at night, unleavened flour-cakes are eaten, with a little ghee spread over it. They are often eaten with vegetable curries or boiled peas, or with the flesh of kids, pigeons, and other birds. These are often eaten with butter by the rich. Shop-keepers eat late, and sleep for an hour or two after midday. Their drinks consist of plain water and sugarcandy, or sugar and water, to which limejuice is sometimes added.

The principal precepts with regard to personal duties are—use boiled water for drink, sleep all night in a cool, dry and elevated situation, and take exercise; wash the eyes with cold water, which will keep them cool, clean, and diminish heat; and anoint and keep the body clean by frequent bathing. Rest after labour will increase strength, prevent fatigue, and promote the freshness of the body.

The diet of the sick is to be regulated by the nature of the sickness, the constitution and strength of the individual, and the situation, period, state of the appetite, etc.

k. Sleep. "Early to bed and early to rise," is one of the old and most approved maxims of the Hindus; which, indeed, is peculiarly applicable in a hot enervating climate like Bengal, where the night air is so pernicious, and the mornings so cool and healthy. The Hindus sleep on a pretty large mat, with a small-sized pillow for the head, generally upon the plain ground, or upon a charpoy. The mat is to

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*The months of October, April, and January are considered holy, when not only the priests, but many others, who are desirous of an easy entrance into heaven, repair to the riverside to bathe, immediately before sunrise, and to perform the morning ceremonies.

be soft and clean, and not circular; the head is to be turned towards the east, or rising of the sun; or south, towards *Yama*, where the person goes after death, and where is the residence of the gods. Care is taken not to turn the feet towards their father or mother, or superiors. To have refleshing sleep, the mind of the person should be tranquil and contented. This will also be promoted by music, and rocking; by anointing the body with oil; by the use of the bath; by eating new rice, milk, ghee, and the like; by sherbuts and spirits, and such articles as improve the health; by sleeping upon a large mat, in a comfortable house, and at the accustomed time. Sleep keeps the humours in a healthy state, improves the colour of the skin, the health, appetite, and strength.

Watching increases air, dries the body, and diminishes cough and fat, and retards the action of poison. Sleeping during the day increases cough and fat, and should be avoided in those in whom phlegm is increased, and during the spring, in the rains and winter months, etc. It may be indulged in during the hot season, when the habit has been acquired and when the air is deranged.

The Hindus generally rise at 6 o'clock in the morning; but before getting up in the morning and going to sleep, they repeat certain prayers. The person next proceeds to perform the duties of nature, and then washes his face, mouth, etc. They brush their teeth with a small fresh branch of a bitter tree or plant; afterwards they change their night-clothes, and go to their business. The smoking of tobacco is used morning and night, at bed time, and after dinner and tiffin. It should be smoked slowly by means of a long tube.

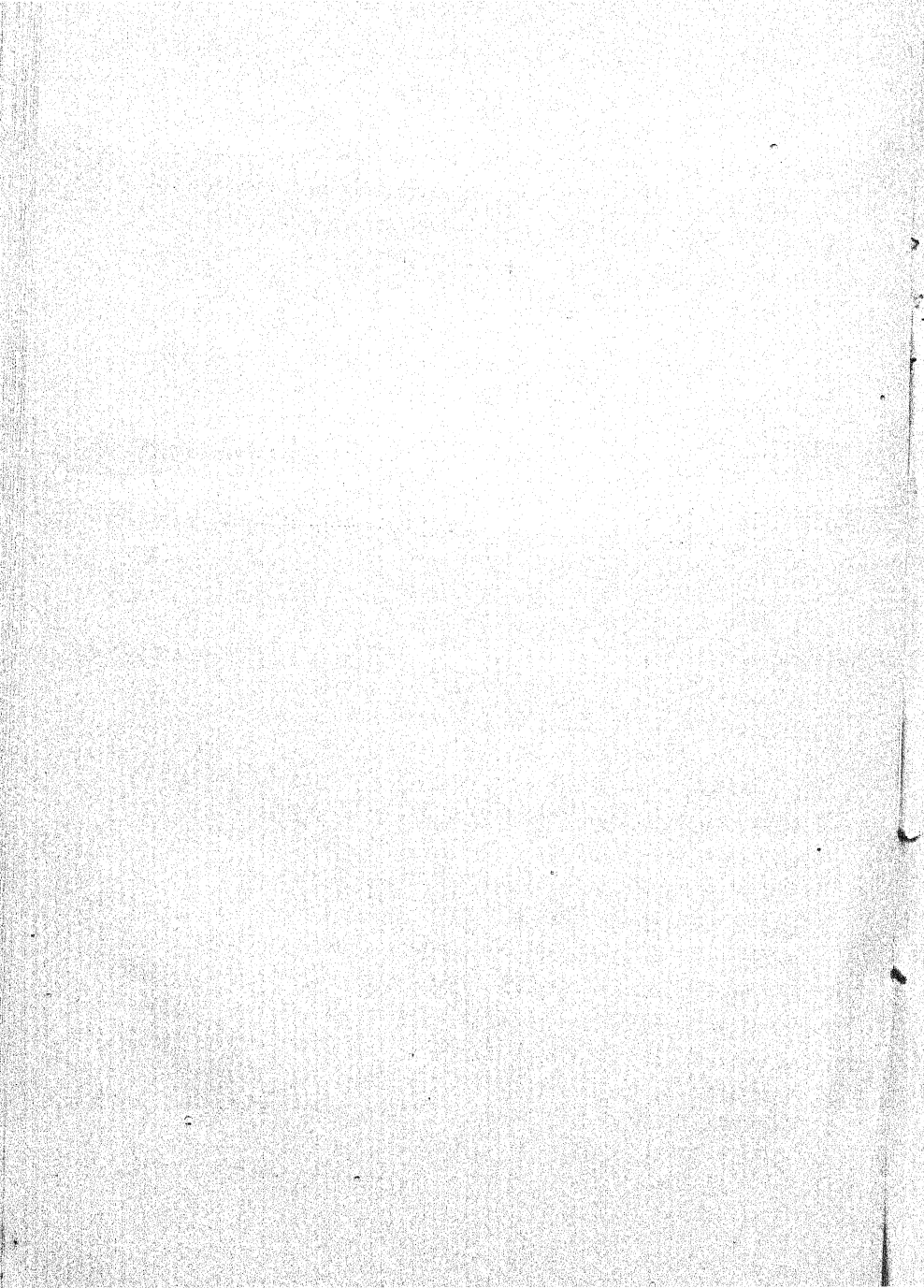
Hygenic effects of Plants and Trees.

The following instructions about the hygenic effects of different trees and shrubs planted round the dwelling of a man, are taken from the Agni Puranam.

"The trees known as the Plakshas, should be planted to the east of a dwelling house, the Vatas on the east, the Mangoes on the south, and the Ashvathas on the west. Thorny shrubs should be so planted as to edge the Southern boundary of the ground of a house. The flower garden should be laid out adjoining a dwelling house, or blooming plants of sesamum orientale should be cultivated therein. The trees should be planted after having worshipped the Brahmanas and their sovereign, the Moon-God, and under the auspices of the asterisms presided over by the Wind-God, Prajapati, and the god Vishnu respectively, or of those known as the Mula, the Hasta, and the Drubhas.

Tanks should be excavated in the garden, and arm of rivers should be made to run into the same. The excavation of tanks, or of artificial reservoirs of water, should be first commenced under the auspices of the asterisms known as the Hasta, the Magha, the Pushya, or under those presided over by the Maitras, the Varunas, and the three Uttaras. The gods such as Varuna, Vishnu, and Parjanya, should be first worshipped and propitiated before the excavation would be taken in hand. Trees such as Aristha, As'oka, Plantain, Punnaga, S'irisha, Jamvu, Vakula, and pomegranate, or any other trees, carefully planted in a garden, should be watered, each morning and evening, during the summer months, on each alternate day during winter, and at the break of dawn during the rains when the earth would be dry and require watering.

Trees planted in rows, twenty cubits apart, should be deemed as the best planted, while those having a space of sixteen or ten cubits left intervening between them, should be deemed as ranking second best in respect of fruitfulness. Trees should be transplanted twelve times, nor should they be planted too close or adjoining each other, in which case, the branches that touch one another, should be lopped off

with a chopper, as otherwise they would bear no fruits. In case where barrenness would be apprehended, the leaves and branches of a tree should be sprinkled over with a solution of cold water, saturated with Vid'anga, clarified butter, pulverised Mudga, Masha and Kulattha pulse. Similarly a tree sprinkled with a solution of cold water, and clarified butter, becomes laden with abundant fruits and blossoms. A similar result is obtained by manuring the soil with powdered barley, sesamum, and the offal matter of a goat, mixed together and soaked in washings of beef, for seven consecutive nights. A good growth of trees is secured by sprikling them with the washings of fish. Fish and meat, powdered and mixed with a quantity of pulverised Vidanga, should be sprinkled over a tree by way of a pregnancy present, or for the purpose of curing it of all distempers."

CHAPTER XII.

DOMESTIC MEDICINE.

THE following hints on domestic medicine, "as pronounded by the holy Dhanvantari to his disciple Sus'ruta, and which contains remedies that are potent enough to bring the dead again to life," are also taken from the Agni Puranam.

"SUS'RUTA said :—

Describe me incantations and medicinal remedies which are infallible in curing maladies, peculiar to men, horses and elephants, and those remedial measures also which act as elixirs of life and are possessed of the virtue of reviving lost vitality, or of bringing the dead again to life.

DHANVANTARI said :—

A physician, attending a patient laid up with fever and fasting in consequence, should prescribe for him such inocuous diet, as Manda of fried paddy (fried paddy boiled and made into a sort of gruel) and boiled water, so as to keep up his strength.

Boiled water alone is sufficient in many cases, to allay thirst and heat. In a case of simple intermittent, or inflammatory fever, not marked by any complications, the physician should prescribe a potion, composed of the decoctions of Musta, Parpataka, Ushira, Sandal, Udichi, and Nagara, or, a mixture composed of the three official barks, known as the Tritvacham. At the subsidence of symptoms which mark the peculiar deranged humour which had brought about the paroxysm, the physician should cause the proper medicated oil to be rubbed over the body of the patient, or prescribe purgatives for the cleansing of his system, as the case might be. Old and matured grains of Nivara, Yastika, red S'ali, Pramodakas, or barley in any shape, as well as the

pulse Mudga, Masura, Gram, Kulattha cooked with Kustha, and such fruits and vegetables as pomegranates, Patolas, Nimvas, Narakas, Karkotas, Katholvakas, may be safely used by a patient laid up with fever, both during a paroxysm and at his convalescence.

In a case of internal hœmorrhage (such as Hæmoptysis or Hæmatemesis) emetics should be prescribed, where the seat of the complaint would be situated above the region of the waist; whereas purgatives should be prescribed where the seat of the disease would be anywhere below that line. A potion composed of the drugs known as the S'adangas with the exception of S'unti, may be given for internal use as well, and the patient should live on a diet composed of powdered barley, wheat, fried paddy, barley, S'ali rice, Masura pulse, Muga, and Chanaka treated with the drug Kustha.

Small grapes dressed in milk and clarified butter, as well as Vrishorasa mixed with honey, are safe cures for cases of chronic dysentery, in which grains of old and matured S'ali rice, should form the staple food of the patient. A man, suffering from any of the intestinal tumours, should carefully avoid wet, though boiled rice, as well as articles that vitiate the vital wind. His food should be composed of hot and boiled rice, mixed with the decoctions of Lodhra-bark. Likewise a man suffering from any sort of abdominal dropsy, should eat Vatya with thickened milk, or Vastuka fried in clarified butter, the diet for such a person being rice boiled of S'ali paddy and preparations of wheat and barley in general, and such articles as wheat, S'ali rice, Mudga pulse, and Bramharaksha, catechu, the Nimva-fruits, Dhatri and nutmeg. Patola, juice of Matulanga, lime, Jati-fruits, dried radishes and Saindhava salt, should largely enter into the composition of food intended for a leper, while his drink should consist of the washings of catechu. Likewise a leper should largely

drink of a potion containing the washings of Mudga, or Masura pulse, or such nutritious beverage, as essence of meat with the juice of Nimva, and Parpata herb. A paste composed of Vid'anga, Murichi, Masta, Kustha, Lodhra, Suburchika, Manas'ila, and Valeya and the urine of a cow, should be deemed as the one of the best remedies for this dreadful scourge of human body.

Apupa, Kustha, Kulmasha and barley are beneficial to a man suffering from an attack of Gonorrhœa, while his diet should consist of Mudga pulse, Kulattha, preparations of barley, and matured S'ali rice. Similarly the diet of a consumptive patient, should consist of pot herbs that are bitter and moisture-soaking in their effects, as well as oil pressed out of the seeds of sesamum, S'irgruka, Vibhitaka, Ingudi, Mudga, barley, wheat, boiled rice made from grains matured in the granary, at least for a year, and the juice of Jangala. The asthmetic should take Kulattha, and Mudga pulse prepared with Rasna and bird's flesh, or bird's flesh (Viskiras) cooked with curd, pomegranate, honey, juice of Matalanga, lime, and grapes, and wheat, barley, or boiled S'ali rice, with all husks and extraneous matter carefully exempted.

A decoction of the drugs, known as the Das'a-Mula, Vala, and Rasna boiled with Kulattha, should be administered in a case of hiccough or difficult breathing. A man, suffering from an ædematous swelling (s'otha) in any part of his body, should take dry radish, and roots of Kulattha boiled in the juice of Jangala, and live on a diet composed of preparations of barley, wheat and matured S'ali rice; treated with Ushira. In the alternative, he should take a food in whose composition treacle would largely enter, or treacle and Nagara together. Whey and Chitraka, taken together, should be deemed as one of the surest cures for an attack of chronic dyspepsia (Grahini). Old wheat, S'ali rice, essence of meat, Mudga pulse, Amalaka, date fruits, grapes, jujubes, clarified butter, milk, the bitter soup known

as the S'ukta, Nimva, Parpataka, Vrisha, whey and garlic, are always beneficial to a patient, laid up with gout or rheumatism.

Purgatives should be given to patients suffering from diseases of the heart, while preparations of Pipul should be administered to those who are afflicted with hiccough, through the medicine of cold water and washings of whey. In diseases which are the outcome of an excess of wine, wine mixed with Souvarcha salt, should be given in small, but repeated, doses. A man, suffering from an ulcer, should take milk containing honey and washings of shellac. A man suffering from any sort of wasting diseases, should take special care to improve his appetite, and take essence of meat every day, whereby he would get rid of his malady. The diet in such a case should consist of S'ali rice, seeds of Nivara and such like light food at the beginning.

A similar diet should be observed by a patient suffering from piles, and washings of whey should be substituted for his ordinary drink. The patient should take decoction of Musta every day, and plaster the polypus over with a paste of Haridra (turmeric) and Chitraka, while the diet should largely consist of preparations of barley, S'ali rice and Souvarcha salt. Thickened milk mixed with clarified butter and juice of sugarcane, and Esvaru, should be given in the case of a renal stricture, while Mandas containing mild wines may be given as drink. Fried paddy, powdered barley, honey, meat roasted on a stick, brinjal, gourd, S'ikhi, and wine are anti-phlegmatic in their effect, and are good medicines for an attack of simple cold. Boiled rice made of S'ali paddy or a mixture of milk and water made lukewarm, or boiled, should be deemed as the best allayer of thirst, while a pill made of treacle and pasted Musta kept in the mouth, would produce the same effect.

Cakes made of barley, together with dried radishes, Patolas, potherbs, and seeds of common canes, should form

the diet of a man afflicted with an abscess on his femoral region. A man suffering from Erysipelus, should live on a diet composed of Mudga, Ad'aka, Masura, prepared with lemon juice, Saindhava salt, clarified butter, juice of grapes, S'unthi, Amalaka, Kolaja, old wheat, barley and S'ali rice, refined sugar, small grapes, and pomegranates. Similarly in a case of rheumatism, the diet should consist of red Yasthika, wheat, barley, Mudga, Kakumachi, the tender shoots of cane creepers, Vastuka, Souvarcha salt, honey and distilled water. Clarified butter prepared with the juice of Durva grass, may be administered in all diseases which affect the cavities of the nostrils, while oil prepared with the juice of Bhringaraja or that of the Dhatri, should be taken as snuff in all diseases of the head.

O thou twice-born one, the man who suffers now and then from painful toothache, or whose gums swell and bleed at the least pressure, should make it a point not to take anything hot, but wash his mouth with a handful of sesamum-oil every morning, which would set the teeth, even if moving and loose, firmly in their sockets. Similarly, powder of Vid'anga taken with the urine of a cow, should be known as a strong vermifuge. Clarified butter mixed with the juice of Dhatri fruit (Umbalic Myrobolam) is the best unguent known for all sorts of headaches and diseases of the head. The diet in such cases should consist of warm but soothing substances. Similarly the urine of a goat should be deemed as the best remedy for suppuration of the ears, while the warm essence of oysters, should be used in all sorts of painful inflammation of the inner ear.

Buds of Mallika, shellac, sandal, and Girimrit should be plastered over a piece of linen, which should be inserted into an open wound or ulcer, for its gradual filling up. The Vyosha mixed with the drugs known as the Triphala, nitrate of copper, and water, as well as Rajanjanam, should be deemed as a panacea for all ocular complaints. The same

substance fried in clarified butter and pasted on a slab of stone with shellac, Kansika and Saindhava salt, should be deemed as beneficial to all sorts of eye-diseases, characterised by profuse lacrymation and obstruction of vision in its consequence. A plaster of Girimrit and sandal should be applied over the external eye, where the derangement would be local, and confined to that part of the organ only. Internally the washings of Triphala may be administered conjointly with the local remedies prescribed above.

A man seeking a long life, should take a mixture of honey and clarified butter every night. Similarly thickened milk and clarified butter, boiled with the juice of S'atavari, are known to act as a strong elixir of vitality. Similarly Kalamvikas and Masas taken with thickened milk and clarified butter, act as a potent nerve-tonic. The same drugs used with the juice of Madhuka, bring vigour to an used up frame and arrest premature old age, and vouchsafe a complete cure of all senile decay. Oil prepared with Rasna and Sahachara is beneficial to persons suffering from a fever, due to deranged condition of the vital wind. Cold food should be carefully avoided by a person suffering from an abscess, which his diet should consist of articles that do not give rise to excessive phlegm by their chemical reaction.

Poultices of fried barley as well as Amla, should be applied over a boil or an abscess, to bring it to a definite head, and to accelerate the process of suppuration and spontaneous bursting. Pulverised Nimva leaves should be used to dress up, and set up a process of granulation in, an incised wound or boil. Needles should be used to sew any incision requiring its use, and the cicatrix left after its healing, should be treated with the pulverised Nimva leaves as above. Leaves of Palmyra, and Nimva trees are the best hair vigours, while the same effect may be brought about by an use of the medicated clarified butter prepared with barley, etc.

A fumigation of the part with the fumes of the juice of

S'ikhi leaves, as well as a plaster of Palas'a seeds pasted in the juice of Arka or S'ikhi plant, should be deemed as a very effective cure for scorpion-bite. The drugs known as the Krishna or S'iva may be added to the receipe above laid down, according to the virulence of the poison retained in wound, and the dreadful nature of the bite. A draught composed of treacle, Patola, sesamum-oil, and the juice of Arka plant, should be administered to a man bitten by a rabid dog, which would arrest the development of all subsequent symptoms peculiar to Hydrophobia. Similarly powdered roots of Tanduleya, administered through the medium of clarified butter, should be deemed as an effective remedy for bites of spiders and poisonous insects. Even cases of snake-bites had been successfully treated with the abovesaid potion, and the most virulent snake-poison had been known, to have been entirely eliminated from the system, by means thereof. A paste composed of Sandal, Padmaka, Kustha, Satamvu, Ushira, Patola, Nirgunthi, and S'uriva, is a potent remedy for all sorts of insect-bites.

O thou twice-born one, treacle with Nagaraka should be deemed as a strong eliminator of phlegm, accumulated around the forehead, or in the region of cranium. Oil or clarified butter should be used in injections or in passing enemas. Fire is the best sweating agent known, while water is the best benumber or arrestive. Enema, syringe, emetics, and purgatives should be respectively used in complaints marked by a preponderance of wind, bile and phlegm."

DHANVANTARI said :—

"Diseases are usually grouped under the following heads, —such as Organic, Mental, Extraneous and Functional. Diseases, such as Fever and Leprosy, fall under the first head of ailments, while anger, envy, etc., are classed as mental derangements. Diseases which owe their origin to any extraneous cause, such as hurt, etc., are known as the

Agantukas, while the functional disorders are such as may be best illustrated by thirst, or any other sort of Inflammatory Fever.

O Sus'ruta, treacle, clarified butter, salt, bits of gold and cakes should be given to a Bramhana on a Sunday, for the prevention of all organic and extraneous diseases. Similarly by making over to a Bramhan, vesselful of unguent on a Monday, a man is sure to enjoy an immunity from all sorts of diseases. Vessels, full of oil, should be given to a Bramhana on a Saturday in the month of Ashvina. The giver should also provide a feast for the Bramhanas, composed of boiled rice and clarified butter, and bathe the phalic emblem of the god Mahadeva, in a composition of water and clarified butter, whereby he would be free of all ailments, and enjoy a sound health to the last day of his life. Bunches of Durva grass, dipped in the composition known as the Tri-Madhu, should be cast as oblations into the sacrificial fire, by reciting the Gayatri-Mantra. The patient, after the period of his convalescence, should bathe under the auspices of the asterism under which he had contracted the disease, and offer oblations to the gods. A recitation of the psalm, known as the Vishnu Stotra, should be deemed as an efficient cure for all sorts of mental aberrations.

O Sus'ruta, hear me discourse on the three cardinal principles of human system, known as the Vata (wind), Pitta (bile) and Kapha (phlegm), and the seven component principles which enter into the making of the human frame. The food (Annam) taken by a man, after being fully digested in the intestines, serves two distinct and different purposes. A part of the assimilated chyle contributes to the formation of urine, perspiration, fœces, and the slimy mucus that is formed within the nostrils, etc., whereas the other part is transformed into the serum, the anterior condition of blood. The serum then in its turn, is again transformed into blood, out of which tissues of muscles or flesh, are made. Similarly

fat is made out of flesh, out of fat bone, out of bone semen, and out of semen strength and attachment are made.

A physician in attending to a patient, should take into consideration the nature of the country, the season during which the disease had been contracted, the strength, stamina and the peculiar temperament of the patient, as well as the nature of the disease he has been suffering from, and the virtues and potency of the remedial measures to be used in that particular case. The treatment should be commenced under the auspices of favourable asterisms, and days marked by violent planets and baneful stars, should be carefully avoided. O thou, the wise one, the god Hari, the Sun, the Moon, the gods, and the cow, should be worshipped before administering the medicine; and the following prayer should be read. 'May the gods Bramha, Daksha, the Ashvins, the Rudras, Indra, the Earth-Goddess, the Sun, the Moon, the Wind, the Fire, the holy sages, the medicinal drugs, the ghosts, and malignant spirits, preserve thee. May the medicine act as the vital elixir (Rasayana) prepared by the Rishis, as the nectar used by the celestials, and the ambrosia eaten by the good serpents.'

A country abounding in trees, swamps, or marshy pools, is known as an Anupa country, a residence wherein produces a deranged condition of the vital humours, known as the wind and the phlegm. A country possessing features contrary to what have been described in the preceding line, is called a Jangala, while a country containing woods and waters in a moderate proportion, is called a Sadharana (ordinary) country. A country of the Jangala class, should be deemed as an excessively bilious one.

Things which are dry and cooling in their effects, tend to promote an accumulation of vital wind in the system; while things that are hot, such as the three sorts of astringents, tend to promote a copious secretion of bile, whereas things that are sweet, cooling and non-irritant, tend to augment an

accumulation of phlegm. These humours are increased by using articles that are possessed of like virtues, while they are abated by using things of contrary virtues. Things which have a saline or acid taste, should be deemed as phlegm-making and accordingly pacifiers of the deranged or increased humour of wind, similarly articles which have a pungent, acid, or a saline, taste, should be deemed as bile-making, while things that are bitter, sweet, or astringent (Kashaya) in their taste, should be deemed antibilious. The virtues ascribed to each of the individual tastes above referred to, do not belong to them *per se*, but are produced by their chemical change or reaction.

O Sus'ruta, things that are hot and stimulating in their effects, are antidotes for a deranged condition of wind and phlegm, while things that are cooling in their properties serve as antibilious. Drugs exert their peculiar virtues not according to their tastes, etc., but according to their essential nature.

Phlegm is accumulated in water, reaches its climax and makes itself manifest in spring, and is subsided in the summer months. Similarly, O Sus'ruta, wind is accumulated in summer, exhibits its peculiar symptoms mostly in the nights of the rainy season, and is subsided in autumn. Bile is accumulated during the rains, produces its characteristic symptoms in autumn, and is subsided in fore-winter. The three seasons such as the Rain, etc., should be deemed as the Visargas. The Moon during the three seasons, such as the rain, etc., materially affects the earthly sap, and produces the juice of different tastes, such as acid, saline, and sweet. Similarly during the three successive seasons of autumn, etc., it affects the earthly sap and gives rise to different tastes in different articles. As the duration of night increases, the intensity of each of the tastes increases in succession, and the strength of men increases in conjunction therewith; whereas it wanes with the waning of the duration of night.

The three successive stages of the life of a man, as well as those of the entire length of the day (inclusive of night), is respectively marked by the preponderance of the three vital humours, such as the wind, the bile and the phlegm. These humours are supposed to have been accumulated before the time of their preponderance (when they exhibit their characteristic symptoms) and to have been subsided thereafter.

O thou twice-born one, all diseases are either to an overloading of the stomach, or to an absence or insufficiency of food, as well as to an artificial restraining of the impulses of eructation, micturation, etc. Only a two-third portion of the entire cavity of the stomach, should be crammed with food, the rest should be left empty for the working of the humour of wind. A remedial measure is nothing but an agent (drug, etc.,) which operates contrarily to a cause or to a set of causes, that has or have engendered the disease.

O Sus'ruta, though the parts of the body which are above or below the umbilical region, as well as the regions of the pelvis and the anus, are ordinarily supposed to be the repositories of the humours of the wind, bile and phlegm, still the wind courses freely all through the system. The heart is situated in the upper part of the trunk, and is supposed to be the seat of the mind. A man of windy temperament, becomes garrulous with a thin, wry frame, and scanty hairs, and of regular appetite, such a man fancies himself as coursing through the wind in sleep. A man of bilious temperament becomes irritable, perspires copiously, is overfond of sweets, and sees flames of fire in dreams. The hairs of such a man become untimely tinged with grey. A man of phlegmatic disposition, is a man of regular build, with glossy hairs and clear complexion, and sees large sheets of clear water in sleep.

O thou foremost of human beings, men of different temperaments are again sub-divided into the three classes of

Sattvika, Rajasika and Tamasika, according to their individual propensities.

The disease known as the Hæmoptysis (Rakta Pitta) is usually ascribed to excessive seminal waste by coition, or to an attempt to lift a heavy load which is beyond one's capacity. A mess of sordid rice, as well as an indulgence in grief, is sure to be followed by a derangement of the wind. O thou twice-born one, a long journey, partaking of food which is alkaline in its reaction, and fear, are followed by a deranged condition of the bile. Similarly the phlegm of a man who is in the habit of drinking water in large quantities, or of sleeping after meal in the day time, or of taking boiled rice soaked in water, or of leading a sedentary life is sure to be deranged. The characteristic symptoms of deranged wind, are pain in the joints, bitter taste in the mouth, dryness of the lips, parched condition of the region of the palate, yawning, and goose-flesh. Similarly a deranged state of bile is marked by yellowness of the eyes, nails, and veins, bitter taste in the mouth, thirst, heat, and a burning sensation of the skin. Similarly a disordered state of phlegm is followed by a general sense of langour, heaviness of the limbs, shivering, sweet taste in the mouth, and a longing for heat and warm touch. Warm rice, lubrication, emollient food in general and draughts of oil would be deemed as effective cures for deranged wind, while the use of clarified butter, and thickened milk and basking in the moonbeam, should be deemed as antibilious in their effects. Physical exercise, medicated oil of Triphala, and honey, should be deemed as the antidote of a deranged condition of phlegm. A recitation of the hymn to Vishnu, should be deemed as a safe cure for all sorts of distempers."

DHANVANTARI said :—

"Now I shall deal with the nature of the herbal extracts, which are usually used in the preparations of our Pharmacopœia. A physician who understands well the properties of

these herbal extracts, as well as their potency and the altered virtues which they acquire through chemical reaction, should be employed to attend to a king. The extracts having a sweet, acid, or a saline, taste, should be deemed as belonging to the Somaja Class, whereas those that are pungent, bitter, or brackish, should be deemed as appetisers. O thou possessed of powerful arms, a thing may acquire three different tastes by a process of chemical reaction, such as the bitter, the acid, and the saline. Drugs are again divided into two classes according as they exert stimulating or soothing virtues (Ugra and S'ita).

O thou foremost of the twice-born ones, the potency of the medicine should be considered in each individual case, and the dose should be regulated accordingly. Things which taste sweet, brackish, or bitter, should be deemed as soothing in their properties, the rest being Ushnavirja (stimulating). A drug, though possessed of a taste, which is soothing in its effect, may, like the bittert Gud'uchi, exert a stimulating virtue in combination with any other bitter drug. Similarly a drug of a heat-making or of a Kashaya taste, may exert a soothing influence through a process of chemical change. Meat which is ordinarily sweet, may exercise a stimulating effect. Drugs, or articles of a saline or a sweet taste, exercise a soothing effect through reaction, while acid substances become heat-making when they undergo a chemical change.

In preparing decoctions (Kshyayas), the drugs should be boiled in water, sixteen times their actual weight, and should be kept boiling until a quarter part of the water is evaporated. This rate should be followed where no special measures would be given. In preparing medicated oils, the decoction of drugs should be mixed with oil instead of water, which should measure four times the weight of the oil under preparation. Then the decoction should be kept evaporating until the oil is entirely freed of the last particle of added

.... (decoction), and then the drugs (such as Gandha Dravyas) should be gradually mixed with it.

O Sus'ruta, I have dealt with the process of preparing pills and medicated oils. The medicines which are applied on the tongue, as well as expressed juice of drugs should be transparent, and administered in small doses, while decoctions prescribed in our Pharmacopœia, should be possessed of the same qualities as regards clearness, etc., as any herbal extract. Pulverised drugs should be administered in doses, weighing four Pala weights for each official dose of decoction. Such a dose is called a dose of the Middling Class. O Sus'ruta, no hard and fast rule can be laid down as regards doses, which are to be determined according to the age, strength, the state of appetite, and the residence of the patient, as well as the nature of the season, in each particular case.

Articles possessing tastes falling under the category of Soumya, should be mostly deemed as tonics, while sweet articles in general, should be deemed as possessed of the same virtues. Deranged humours are much more deranged by using drugs and articles, which are possessed of similar pathogenetic properties, while they are subdued by articles that exert contrary virtues under similar circumstances. The three physical functions of eating, sleeping, and coition, are essential to a healthy condition of life; but a man should neither entirely abstain from, nor excessively indulge in, them, as both such conducts are harmful and injurious to health. A system, any way exhausted or used up, should be built up by means of restoratives, while a person afflicted with obesity, should use depletives to reduce the inordinate bulk of his frame. A man who is neither too fat nor too lean, should take special care of his health, just as he would exhibit symptoms of loosing flesh. These are the rules which should be observed in keeping three different types of constitution in normal health.

Entire abstemiousness, or an over-gratification of physical propensities, are the two main sources of all ailments, and hence a man should practise moderation in his food, drink, and general habits. The remedial measures in their turn are again grouped under five different heads, such as Rasa (juice), Kalka (cakes or poultices), S'rita, (distilled extracts), S'ita (cold-drawn juice) and Phant. O thou foremost of human beings, Rasa signifies juice of drugs pasted in a suitable pestle and mortar. Kalka signifies drugs duly cooked and pulverised in a heating pan. S'rita means juice of a drug or a plant distilled out through a process of heating. S'ita means a potion, cooled by keeping it exposed to the night wind, while Phant means decoction made by boiling a drug on the same day it is administered.

There are hundred and sixty different modes of rubbing or shampooing the body of a patient, which are equally efficacious in their effects as positive remedial agents, whether mineral or vegetable, and the man (Vahu-S'oundika) who is well-skilled in them, may bid fair to be matchless, as far as the art of healing is concerned. A man should observe a regimen of diet which is at once clean, light and wholesome, so that his appetite might not be impaired. A good appetite is the root of strength and sound health. A lubrication composed of Triphala, Sindhu, Jangala-juice, curd and clarified butter, should be prescribed for a patient suffering from a disease, marked by a highly deranged state of the humour of wind.

Shampooing of the body is beneficial during the months of summer, while in winter an equilibrium should be tried to be maintained among the different vital humours by means of harmonising medicinal remedies, while in the spring, the unguent above referred to, should be rubbed in the fashion known as the Ulvana. The skin should be first rubbed and lubricated, then the limbs, then the unguent should be rubbed so as to reach down into the tissues covering

the bones and the muscles. Then the muscles of the shoulders, arms, thighs, knee-joints, back and the breast, should be firmly rubbed. The joints should be gently expanded, and not pulled out with a rough and violent jerk.

A man should not take any physical exercise, so long as the food would remain undigested in his stomach, nor just after having drunk water or taken a fool meal. A man should not practise gymnastic after the lapse of a quarter part of the day, nor bathe in cold water just after having come out of his gymnasium. Tepid water removes fatigue. A man should never try to suppress his breath. Gymnastic exercises remove cold. Shampooing of a limb subdues the deranged condition of the vitiated local wind. A bath is antibilious in its effect. Warm clothes should be used after a bath. Men who practise gymnastics become inured to hardship, and can stand a considerable amount of heat and fatigue."

DHANVANTARI said :—

"A decoction of Sinhi, S'athi, the two sorts of Nishi, and Vatsaka, should be deemed as a sure cure for all types of infantile dysentery, or for all diseases brought about by a vitiated state of its mother's milk. A paste of S'ringi and Ativisha mixed with honey, or honey and pulverised Ativisha alone, should be applied on the tongue of a child, suffering from cough, catarrh or from inflammatory fever incidental thereto. Similarly, extracts of Yastika and S'atapushpi, administered to a child through the vehicle of milk, oil, clarified butter, or thickened milk, tends to improve its complexion, speech, and memory, and to increase its duration of life.

A decoction of the drug known as the Krishna, treated with the cake of Mridvika, should be known as a strong vermifuge, which proves specially efficacious in a case of infantile worm. The expressed juice of Triphala, and Bhringa, may be added to the receipe above enumerated,

and may be administered to a child, suffering from worms in the intestines, through the medium of honey and clarified butter. The expressed juice of Durva grass used as a snuff, is the best specific for bleeding of the nose. Similarly, the expressed juice of garlic, should be administered in all cases of inflammation of the ear. A decoction of Tulam, ginger, and Jatya, acts as a specific for intestinal colic, and as an absorbent in cases of inflammation of the lower lip. An oil prepared with the decoction of Jatipatra, Phalam, Vyosha, Mutraka, and Nisha boiled in milk, or in the Kalka of Abhaya, should be deemed as the best cure for all diseases of the teeth. A person suffering from tonsilitis, or from an enlargement of the uvula, should gargle his mouth every day, with a decoction of paddy, cocoanut, urine of cow, and Vis'va. A person suffering from a scrofulous inflammation of the glands about the neck, or from glandular swellings in general, should snuff every day a quantity of oil, prepared with the cake of Langali and the expressed juice of Nirgunthika. A person suffering from a skin disease, should rub the affected part with a solution composed of cow's urine, and saturated with the juice of Arka, Pallava, Sinhi, and Putika. A continuous exhibition of the medicine, composed of Vakuchi and sesamum for a year, may prove a successful cure for leprosy. Similarly, the oil of Bhallataka, as well as the oiled Guda-Pindi, is a safe cure for that dreadful disease. A man afflicted with condylomatous growths about the region of the anus, should use a potion composed of whey, saturated with the essence of Jutika, Vanhi, Rajani, Triphala and Vyosha, or should take treacle and Abhaya every day until the polypus would fall off, or become dead or inert. A man suffering from any of the minor sorts of urethral discharges, should drink the decoction of Phala, Darvi, and Visha, or the expressed juice of the Dhatri fruit mixed with the boiled essence of Rajani. The essence of Vasá taken through the medium of Castor oil, is a very efficacious

remedy for the form of disease known as the Vata-Rakta, while the drug Pippali should be known as possessed of the virtue of curing enlarged spleens.

A man suffering from any sort of abdominal dropsy, should drink goat's milk, boiled with the essence of Chavya, Danti, Agni, Vid'anga, and Vyosha. Similarly, medicated clarified butter prepared with whey, essence of meat, Granthika, Ugra, Abhaya, Krishna, and Vid'anga, should be prescribed in cases of diarrhœa, piles, jaundice, worms and abdominal tumours in general. A decoction of the drugs, known as the Triphala, Vasa, Amrita, Chireta, taken with honey as an auxiliary potion, should be deemed as a very reliable remedy in a case of jaundice with œdema. A man suffering from Hæmoptysis, should take with honey a potion composed of the essence of Vasa, S'unthi, Vari, grapes, Vala and Surasa, or the essence of each of the abovesaid drugs separately pressed out and admistered.

A man suffering from Phthisis should take, with honey and clarified butter, a pulverised compound of the drugs, known as the Vari, the Vidari, the three Valas, the Vasakam, and the S'va-Danstra. A man suffering from any sort of erysipilatous ulcer should take S'igru, Karanja, Arka with Sindhu (Vitex negundo), and honey. In a case of fistula-in-ano, the ulcerated part should be covered over with a paste of Trivrita (Teori), Jivati, (1) Danti, (2) Manjis'tha, (3) Daruharidra (Turmeric), (4) Tarkshaja, and the pulverised leaves of the Nimva tree. A limp saturated with a paste of Rudhata, Rajani, pulverised shellac, honey and Vasa, should be inserted in an incised wound or ulcer for antiseptic purposes, as well as for the purpose of arresting its spread. Oil, boiled and distilled with S'yama, Yasthi, Nisha, shellac, Padma, Utpala, sandal wood and pepper mixed with thickened milk, should be applied over a boil, or an ulcer, to bring it to a definite head, and to accelerate a process of healthy suppuration.

Burnt ashes of S'ri, Karpasha, Dala mixed with pulverised turmeric, Phala, and Uplavana, should be made into a paste or a ball, and then boiled in oil in a copper vessel. The oil thus prepared, should be deemed as the most unfailing remedy for ulcers in general. Kumbhisara soaked in water, should be burnt in fire and the ashes should be applied over a wound or an ulcer, which might be also cured by an application of clarified butter prepared with the polens of cocoanut flowers.

A man suffering from dysentery, should drink whey and boiled water containing the essence of Vishva, Ajamoda, Sindhuttha, Chincha, Tagmi, S'yama, and Abhaya. A man suffering from a chronic type of dysentery in which the stool is consisted of blood or bloody mucus only, accompanied by much straining and severe intestinal colic, should drink water saturated with the essence of Musta, Vatsaka, Ativisha, Vishta and Vilva. A man suffering from any sort of colic, should drink warm water saturated with the ashes of burnt Sindhu, or take a mixture composed of Sindhu, Asafœtida, and Abhaya. A paste composed of fried paddy, Katuruha, Kana, and Atanka, and kept in a small sac, and sucked every now and then, allays thirst. A man suffering from any of the diseases affecting the cavity of the mouth, should gargle his mouth every day with a decoction of Pat'ha, Darvi, Jati-leaves, grapes, and Triphala, mixed with honey.

Similarly, a decoction of Krishna, Ativisha, bitter Indra, Daru, Pat'ha, Payomuch, mixed with the essence of Kshoudri boiled in cow's urine, should be deemed as a specific for all diseases of the thorax. A man suffering from a stricture of the urethra, or any sort of renal obstruction, should drink a decoction of Pathya, Gokshura, Dursparsha, Raja-Vriksha, and Shilabhida, mixed with honey. A man suffering from stone in the bladder, or any sort of renal stricture, should drink a decoction of the scrapings of bamboo skin, and Varuna-bark, while a man suffering from elephantisis should

drink a decoction of S'akotaka mixed with honey. Oil prepared with the Mas pulse and the bark of the Arka plant, as well as Saindhava salt mixed with honey, prove good specifics for diseases that confine themselves to the region of the leg. Medicated clarified butter prepared with S'unti, Souvarcha salt, and Asafœtida, or the expressed juice of S'unthi boiled with clarified butter, is an infallible remedy for that peculiar erythematous disease of the leg and soles, which is known as the Jalakukkuta. A decoction of the drug known as the S'unthi, prepared in a sealed pot in a slow fire, may prove alike efficacious in a case of the preceding type of the disease.

A man suffering from a tumour in the intestine, should drink a decoction of whey, Souvarcha salt, Agni, Asafœtida, Dipyaka, or a potion composed of whey, Vid, and Dipyaka. A man laid up with Erysipelas, should take clarified butter with the decoction of Dhatri, Patola, and Madya. A decoction of S'unti, Daru, Punarnava, Kshira, Vyosha, Phalam, alkali, mixed with Ayoraja and the urine of a cow, should be deemed as a specific for all sorts of œdematous swelling. A similar effect is obtained by using treacle, S'igru, and Trivrid mixed with the particles of Saindhava. A decoction of Trivrid and Phalam taken with common treacle, operates as a purgative, while a decoction of Vacha, and Phalam, taken with cold or warm water, acts as an emetic.

A man by using a syrup (Lejhya) containing a hundred Pala weight of pulverised Triphala boiled with the essence of Bhringaraja, ten parts of powdered Vid'anga and purified Oxide of Iron, hundred and twenty Pala weights of S'atavari, Guduchi, and Agni with honey, clarified butter and Tilaja, knows no old age and retains the natural hue and gloss of his hair to the last day of his life, and lives up to the mature age of hundred years in the full and sound possession of his senses and faculties. The drugs known as the Triphala, taken with honey and sugar, act as a panacea for all known

forms of diseases which afflict human frame. The man who wishes to live a triple life on earth, of an average duration of a hundred years each, should take, every day, a regular course of the Elixir composed of Sita, Krishna, Triphala, Pathya, Chitraka, S'unthi, Guduchi, polens of Mushali and treacle, administered through the vehicle of honey, and clarified butter.

The petals of a Java flower, dried and mixed with oil, impart a milklike colour to the latter. A portion of the same petals, grounded, moistened and made into a stick, and lighted, deranges the vision of the feline species, which is restored by fumigating them with the vapours of Makshika. The man who would walk barefooted on a bed of living fire, should smear the soles of his feet with a paste, composed of camphor, conchshell, and the oil (marrow) of a frog, mixed with the expressed juice of the Patali roots. The proper scope of the science of medicine may be grouped under six different heads, as it deals with antidotes of poison, influences of malignant stars, positive ailments, violent deaths, minor ailments and sexual elixirs. The man, who peruses every day the book that contains medicinal charms, healing prayers, medicines and the process of practising of Mudras, and religious sacrifices, goes to heaven after death."

Actions of Medicines.

There are five principal actions of medicines; or *diaphoretics*, *emetics*, *purgatives*, *(enemeta) errhines*, or *stimulants*.—Before any of these medicines are given, the body should be relaxed by rubbing oil upon it externally, and giving some oleaginous mixture internally.

1. *Diaphoretics.*—There are four kinds of them :—

1.—*Tápasweda*, or the application of heat.

2.—*Ushásweda*, or the steam of hot water.

3.—*Upanahasweda*, or the application of certain warm poultices or plasters made of different medicines; and,

4.—*Dravasweda*, or fomentations with various decoctions.

Of the medicines for relaxing the body; ghee, oil, charbi, marrow, and such like are to be used; of these ghee is the best, as it is produced from milk, which is obtained from the cow. This milk first yields curdled milk, then butter, and with the assistance of fire ghee is produced. Nothing else can be obtained from ghee, so that it may be considered as pure. For diseases of the bile, ghee only is to be given; of air, ghee and salt mixed: and for diseases of phlegm, ghee, long-pepper, pepper, dry ginger and nitre mixed together. A weak person with a bad memory and digestion, should use ghee to cure them. In certain cutaneous diseases, for open boils, and for worms, oil is useful, particularly when the phlegm is deranged. To fat people, particularly when the air is deranged, oil should first be given, particularly when the dejections are not natural. Lard (charbi) is most useful for diseases of the joints, bones and sensible parts.

Perspiration should not be promoted in the scrotum, throat, or eye.

When air and phlegm are deranged in a place, or when only air or cough is deranged, perspiration alone is to be invited to such places. When air and phlegm are deranged, medicines that contain the qualities of coldness and heat, are to be used. When air is deranged, cooling medicines alone are to be used.

Perspiration is not to be encouraged in very fat, very thin, or debilitated persons, when affected with diseases of the blood or air, when the diseases are incurable, in dysentery, or when the person is afflicted with large sores over the body (*Kotha*). Nor will perspiration be proper after poisons, or drinking; when given to the blind, when the abodomen is

swelled, or in Erysipelas *(visarpa)*, or Leprosy, or in a bad state of the blood. In such cases milk, ghee, curdled milk, and honey should be given after purgatives.

It is improper to give diaphoretics when the body is burnt; in diseases of the anus, in grief or fear-producing diseases; in passions, in hunger, in thirst, in weakness, in jaundice, in gonorrhœa, in hœmoptysis, pulmonary consumption, dysentery, during the flow of the menses, or taking much wine; in pregnancy, particularly near its termination, in diseases of air, or in fatal diseases. When diaphoretics are used under such circumstances they will do harm, or their peculiar effects will not be produced.

In general, emetics are recommended when the stomach is surcharged with phlegm, and purgatives when the intestines and bile are deranged.

Emetics.—After the oleaginous or relaxing remedies, and the exhibition of diaphoretics, the five varieties of the other remedies are to be used. The first of these are *emetics.*

When the practitioner has decided on the necessity of giving an emetic, the preliminary relaxing medicines with honey and *Sainphal* (an impure kind of salt,) are to be exhibited. This is usually done the day before the exhibition of the emetic, more particularly when the strength and internal heat of the person are great. A quantity of whey, congee water or the like, should be taken, and the warm hand be applied frequently to the abdomen for an hour to soften it.

The usual emetic is then to be given with the proper prayer. If it cannot be taken for the taste, in the usual way, it may be sucked through the stalk of a hollow reed, so that it may be thrown down the throat. The emetic should be taken in the morning. The person is to place himself upon a stool, with his thigh parallel to the floor, and his head back, and sides supported by friends. He will first feel sick, then saliva will flow from his mouth, and tears and mucus from his eyes and nose, followed by vomiting. The vomiting will be

promoted by thrusting a finger or the stalk of a lily down the throat. The vomiting is to be encouraged until the stomach is completely emptied; this is known not to be the case by the discharge of saliva, by the bad breath, and by the body being itchy.

Emetics are to be used when the air is deranged.

Among emetics, Madana fruit is the best—and may be administered in the form of powder or decoction with honey, and rock-salt.

Emetics may be given in diseases of phlegm, inflammation or internal abscesses, when the bile is deranged, etc.

If the emetics do not act freely, use warm water internally mixed with long-pepper.

The following emetics are to be use a when the phlegm is deranged.

White-mustard, rock-salt, and long-pepper; repeat the dose frequently until the desired effect is produced. There are various emetics which are exhibited in the form of powder or chocolate; use warm water after these. The dose of the emetic should be varied with the strength of the individual.

When an emetic has acted properly it first produces an evacuation of phlegm and bile without pain; the breast, neck, and head feel clear, and the body light. The vomiting may be stopped by snuffing sweet smelling mixtures up the nostrils. One kind of emetic acts as a purgative, another restores irregularities of the humours (*dhátu*), and retains the body soft.

Vomiting should not be excited in cases of sparks being seen, or sudden blindness, or great fatigue, in spleen, or in jaundice, when the abdomen is swelled, for very fat or thin persons, for infants or for very old persons, particularly when afflicted with piles, sores or diarrhœa, in tetanus, for persons with hoarseness, with hœmoptysis or after great losses of blood, nor for pregnant women. When emetics act as purgatives and not as emetics, in the same way as purgatives,

when they produce emetic effects, they are unfavourable. The kind of emetic must be varied according as the air, bile or phlegm is deranged; and various diseases are supposed to be produced when the emetic effect is not produced, such as a bad mouth, fœtid breath, etc. In such cases, the person is not to eat, and the emetic must not be repeated that day. Should the vomiting be too severe, it will b repressed by anointing the body with ghee, by cold bathing, and by taking internally a decoction of rasins (*kismis*) with sugar and water, and other agreeable drinks. In the afternoon, a warm bath is to be given, and light and nourishing food, such as ground pulse of different kinds with the broth of wild animals. An aperient is then to be given to act on the bowels, and food is to be taken in small quantities, to renovate the internal fire and thus repress the vomiting.

Emetics are very useful in diseases of the phlegm, in cases in which poison has been taken—in diseases accompanied with much thirst—in diseases of the internal heat—in diseases of the mammæ—in madness, in epilepsy—in elephantiasis—in diseases of the humours—in fevers—in want of appetite—in boils—in diseases of the stomach (ámáshay)—in dysentery—in diseases of the chest—in large secretions of saliva—in sickness—in difficulty of breathing—when the person has lost his sense of smell and taste—in diseases of the lips and mouth—when pus is discharged—in diseases of the throat—and in bloody discharges by stool.

The following is a List of the principal Emetics:—

1. *Madana,*	Vangueria spinosa.
2. *Kutaja,*	Echites antidysenterica.
3. *Jimútaka,*	Andropogon serratus.
4. *Ikshyáku,*	A bitter gourd.
5. *Dámurdava,*	Achyranthes aspera.
6. *Ketavádana,*	A plant with white flowers, Pandanus (?)

7. *Sarshapa*,	Sinapis dichotoma.
8. *Garuga*,	A vegetable and medicinal substance.
9. *Pippali*,	Long pepper.
10. *Karanja*,	Galedupa arborea.
11. *Prapunnáda, padmâta*,	Cassia tora.
12. *Kavidâra*,	Hedysarum alhagi.
13. *Karvudára*,	Barleria cerulea.
14. *Nimba*,	Melia azadiracta.
15. *Ashwagandhâ*,	Physalis flexuosa.
16. *Vetasí*,	Calamus rotang.
17. *Bandhujîvaka*,	Pentapetes Phœnicea.
18. *Sitâ*,	Clitoria ternatea.
19. *Shatapushpiká*,	Anethum sowa.
20. *Vimbikâ*,	Momordica monadelpha.
21. *Vachera*,	Acorus calamus.
22. *Mrigahbojani*,	Colocynth or bitter apple.
23. *Chitrâ*,	Plumbago Zeylanica.

These medicines not only act as emetics, errhines, etc., but cure all the bad humours from the stomach upwards. From *Madana* to *Prapunnáda*, the fruits alone are used for producing the above effect, and from *Karvadâru* to *Chirtâ* the roots are to be used for the same purpose. Sometimes they are used simply, more commonly in combination.

Purgatives, (Virechana) and *Enemas* (unâvávana or vasti).

Purgatives.—The day before a purgative is exhibited the patient is to eat light food in combination with warm water, so as to remove any disarrangement of the phlegm ; the next morning the body is to be anointed with oil and exposed to heat, so as to promote perspiration ; after which the purgative is to be given. Should a purgative be given without the preparatory medicines, the person's constitution will be broken, like dry wood at the time it is warping. These will vary according to the intention of the practitioner, and the

state of the bowels, which are to be evacuated. There are three such situations :—

First, the *Mridu Kashta*, in which there is much bile and a state of looseness, when if the bile is required to be evacuated, a small quantity of the medicine should be given cold.

The second state is called *Krûrâ Kashta*, in which the air and phlegm are deranged, producing costiveness, and the medicine acts with difficulty. In this case the medicine should be given warm and in a strong dose.

The third state is named the middle state or *Madhya Kashta*, in which the air, phlegm and bile are in equal proportions, and accompanied with a state of bowels neither relaxed nor costive. In this case the medicine should be given of a temperate heat and of a middle quantity and quality.

The dose of medicine should vary with the age, etc., of the patient. To infants give sugar with honey. When a purgative has been administered in the above form its action should not be suddenly stopped. The patient should stay in a closed room, and he should not take cold water, nor use force in the evacuation.

When the purgative has not produced the desired effect, it will produce derangement in the bile and phlegm. The body is hot, there is no appetite—and there is a heaviness in the belly, uneasiness in the breast, itchiness of the arms, and there is not a free evacuation of the urine.

When purgatives act too powerfully, they produce fainting, frequent mucous stools, prolapsus ani, and pain in the belly.

When the purgatives act properly, the patient feels easy; and air, phlegm and bile pass freely, and he feels happy and light; air passes by the anus in the usual manner. After the action of purgatives, the patient should take thin and light food—as congee, and sometimes broths.

If purgatives are taken from time to time in a proper form, they clear the understanding and senses, improve the strength

of the organs, and of the body. They alse improve the appetite and retain the humours in a healty state, and retard the approach of age.

In infancy a mixture of honey, sugar and trivrit (Teóri—Convolvulus turpethum) is to be given, in the form of a powder.

When a purgative acts too stongly with a discharge of blood; in such cases pour cold water upon the body, and give an emetic, with congee and honey; or give the oily or mucilaginous liquids. The enema should be prepared with honey and ghee; animal and vegetable broths should likewise be given.

Purgatives should not be given during the beginning of fever; that is while the patient feels a slight appetite, and his bowels are not very costive. For infants and old or very fat people, purgatives are to be avoided, especially when the body is very hot or much fatigued—in bloody stools, and immediately after labour; also when the appetite is bad, in derangements of the blood, bile and air, when there are sores on the body, or internally, when there is great thirst, after loss of blood—and in diseases of the lungs. Should a quack give purgatives at an improper time he will kill the person.

Purgatives should be used in fevers, in diseases from poisons, in piles, in swelling of the glands, in jaundice, in epilepsy, in diseases of the heart, in fistula-in-ano, in vomiting, in diseases of the vagina, in colic pains, as costiveness, and in cholera *(vishúchiká)*, in diseases of the belly *(alasaka)*, in leprosy, in eruptions, in gonorrhœa, in the enlargement of the spleen, in hydrocele, in ophthalmia, and in general in diseases of the eye, especially in purulent ophthalmia, in diseases of the head, ear and nose—in those of the anus and penis, in worms, in diseases of the bile, and involuntary discharges of semen, etc.

The discharges produced by purgatives are first, urine, fœces, bile, the medicine, and lastly phlegm.

Of the purgatives the *Trivrit*, or as it is usually called Teorí) Convolvulus turpethum), and Harítakí (Chebulic myrobalan) are considered the best. Of the oily purgatives, the castor oil is the best. In diseases of air, give Teorí in powder (6 annas weight for a dose) with the juice of the sugarcane.

In diseases of the bile, the medicine is administered with milk, and in diseases of phlegm, the same medicine is given with the decoction of long and black pepper and dry ginger.

The covering of the Harítakí, is to be used like the Teorí, in the same form and dose—and to cure the same diseases.

Castor oil is prepared by gathering the seed at the proper season, drying it for seven days, and taking the kernels and boiling them in water—the oil is to be removed for use—in other cases the oil is got by pressing the seeds between weights. This oil is to be given to children from birth to the tenth year. It is also given to old and weak and delicate persons.

Purgatives may be prepared and exhibited with ghee, oil, milk, wine, cow's urine, broths and certain forms of food.

The action of purgative medicines will be increased by using warm water with some infusion, the warm or vapor bath, and friction with the warm hand. When the laxative effect is not sufficient, it is not to be repeated till the next day; but when a sufficient effect has been produced the purgatives should not be repeated for ten days.

The internal fire is diminished by purgatives, and as soon as the action is produced, light food is to be given, and a little mango bark mixed with congee water is to be used internally, and externally friction so as to increase the internal fire.

The efforts of nature should not be resisted; but when the person is weak, and the bowels loose, the medicine is to be given in small quantities and frequently repeated. Wh[illegible]

bowels are loose, and the patient either weak or strong, purgatives are to be given, and when in that state, if the bowels are not freely evacuated, the collection of the humours, if retained, will produce other diseases.*

A small dose of the purgative should be first given, and when the individual's constitution is better known, a stronger one may be given.

The following are examples of purgative mixtures: take of Harítakí (yellow myrobalan) salt, and long-pepper in equal proportions; grind them into a paste with water; dose three drams.

Or take of Harítakí, (yellow myrobalan), Amlakí (emblic myrobolan), Vibhítakí (Beleric myrobalan), in equal parts. Three tolás of this mixture are to be boiled in 48 of water until reduced to 12 tolás. To six tolás of this infusion add three of castor oil.

Or take three tolás (9 drams) of castor oil, with six of milk.

When the purgative is required to be taken for diseased bile; the following mixture is recommended :—

Take of Garatwak (Cassia bark) ... ... $\frac{1}{4}$ tola.
Tejpâtá (Cassia leaf) ... ... $\frac{1}{4}$ „
Pepper ... ... $\frac{3}{4}$ „
Teorí (Convolvulus turpethum), ... $\frac{3}{4}$ „
Sugar ... ... $\frac{3}{4}$ „

pound and mix with hot water.

When the phlegm is diseased :—

Take of Pippalí (long-pepper) ... ... $\frac{3}{4}$ „
Shunthì (ginger) ... ... $\frac{3}{4}$ „
Yavákshára (nitre) ... ... $\frac{3}{4}$ „
Shyámalatá (Echites antidysenterica... $\frac{3}{4}$ „
Teorí (Convolvulus turpethum ... 1 „

pound and form an electuary with honey.

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* This is known by symptoms of derangements of phlegm and bile, by the loss of appetite, and heaviness and itchiness, heat of the body, and a diminution of the internal fire. The dejections are constipated in such cases.

Purgatives, or those medicines which clear the body of diseased humours below the stomach.

1.	*Trivrit*,	Convolvulus turpethum.
2.	*Shyâma*,	Panicum frumentaceum.
3.	*Dantí*,	Croton polyandrum.
4.	*Dravantí*,	Anthericum tuberosum.
5.	*Saptalâ*,	Abrus precatorius.
6.	*Shankhini*,	Cissampelos hexandra.
7.	*Vishânikâ*,	Asclepias geminata ?
8.	*Vavâka*,	Clitoria ternata.
9.	*Shavalantari*,	A kind of Convolvulus.
10.	*Shatraha*,	
11.	*Suvarnaka*,	Cassia fistula.
12.	*Chitraka*,	Plumbago zeylanica.
13.	*Kinthí*,	Achyranthes aspera.
14.	*Kushâ*,	Poa cynosuroides.
15.	*Kâshâ*,	Saccharum spontaneum.
16.	*Jelaka*,	
17.	*Kampílaka*,	A variety of *Teorí* (Convolvulus turpethum.)
18.	*Ramâkâ*,	
19.	*Pátálá*,	Bignonia suaveolens.
20.	*Harítakí*,	Terminalia chebula.
21.	*Nilinì*,	Indigofera tinctoria.
22.	*Eranda*,	Ricinus communis.
23.	*Kuthika*,	Costus speciousus ?
24.	*Aragvada*,	Cassia fistula.
25.	*Mahávriksha*,	Euphorbia.
26.	*Saptacheda*,	
27.	*Arka*,	Calotropis gigantea.
28.	*Jatísatí*,	Halicacabum cardiospermum.

From *Trivrit* to *Kásha*, the roots are used; and from *Jelaka* to *Pátála* the bark is used, from *Harítakí* to *Eranda* the fruits of the tree, the leaves of *Kuthika*

are used; and the milk of the other medicines of this list is used for producing their purgative effect.

There is another class of medicines which produce both vomiting and purging, they are :—

1.	*Kashátakí*,	Several sorts of cucurbitaceous plants.
2.	*Saptalá*,	(Abrus precatorius.)
3.	*Shankhiní*,	(Cissampelos hexandra.)
4.	*Devadâlí*.	
5.	*Ravilikâ*,	(Momordica charantica.)

The juices of these plants are used for producing their effects, as the organs of speech for the articulation of vowels and Sibilants.

Enemata (Anuvásana).—This is considered as the best manner of exhibiting purgative medicines in diseases of the lower part of the abdomen, and lower extremities. Medicines may be mixed with these so as to cure diseases of air, bile and phlegm, as the medicine enters the system like water poured at the root of a tree. These medicines were much used by the ancient practitioners.

The general effect of enemas is to strengthen the muscles, and to lessen fat. They retain the eye and surface in a healthy state—and will retain the body healthy till death, or even lengthen the period of existence.

The bladders of pigs, buffalos, goats, etc., are used for these injections. For this purpose the animal should be healthy and of full age. Should bladders not be found, a leather bag may be substituted.

The injecting pipe should be made of gold, silver, copper, iron, hard wood, or ivory. It should be smooth, strong and tapering like the tail of a cow, with a slightly tuberculated extremity, six fingers' breadth in length to the cross piece, from the first to the eighth year of age; eight or ten from the 9th to 16th year; and afterwards somewhat longer. During the first year, the tube should be the size of the little

finger, afterwards of the ring finger, then of the middle finger; and after the 25th year, the size of the thumb. In administering enemata care must be taken not to introduce it in an oblique direction, nor too far or too short a distance, and not to press it on one side. The cross piece is likewise varied in length at the different periods of life. The size of the injection should also be varied according to the size of the patient's hands.

For the very young two handsful of the liquid is to be used; for a child of eight years four, and of from 16 upwards eight handsful.

There are two varieties of glysters, one without (asnehaka) and another with oil (snehaka).

The following is offered as an example of a glyster in costiveness, piles, dyspepsia, intermittent fever, in diseases of the loins, back, and intestines. It should be prepared as follows:—

Take of the decoction of, Suttee.—

Pushkara,	A kind of Costus.
Krishnapáka.	Carissa carondas.
Madana,	Datura metel
Dubdâru,	Uvaria longifolia.
Kushtha,	Costus speciosus.
Yashti madhu,	Liquorice.
Villa,	Assafœtida.

add ten parts of milk and four of oil; mix and administer warm. Various other glysters are prepared in much the same way.

This form of administering medicine is very useful when not too frequently used, in fever, diarrhœa, and dysentery; in diseases of the head and eyes, in tetanus; in convulsions, and in many nervous and other diseases.

Enemata are not proper in madness, in piles, jaundice, in fainting, for the timid or those labouring under grief, in indigestion, in vomiting, ...

diseases of the throat, diseases of air, such as swelling of the extremities, before the third or fourth month of pregnancy, and in the very young and old, or when afflicted with nervous diseases.

Two thirds of the usual quantity of food should be taken before the glyster is to be administered; before or after eating, they will produce vomiting.

Before the injection is administered, the body is to be cleaned and anointed; the patient is to rest in the lap of a large man in a clean situation; where there are no currents of air; he is to recline on his left side, and in an hour the enema will operate.

If the enema does not operate properly, it will diminish the internal heat, increase the urine, and will not purify the body. It first discharges the dejections, the bile, phlegm and air. In this manner it purifies the body.

Injections by the urethra (uttaravastí).—These should be used by a tube fourteen fingers' breadth in length, or the length of the penis, with an opening of the size to allow a mustard seed to pass. For the female the tube should be four fingers' breadth in length and the opening capable of allowing the passage of a small pea (mudga). For young girls the tube should be two fingers' breadth in length. The tube should be covered with oil and gently introduced, and by pressing the bladder fixed at one extremity; crosses should be fixed on the tube to prevent its being introduced too far. The injection should be two tolás in size. These injections are used for diseases of the semen, the bladder and the uterus.

When there is a burning in the bladder, an injection of honey, sugar, or a decoction of liquorice and cold water is given. In some cases injections of ghee are used; and in others astringent injections, such as decoctions of the bark of the vata tree (ficus indica) and banian tree.

After the introduction of the injection of the patient should take liquid food such as barley water, congee or animal broths.

After the evacuation by purgatives, emetics, enemata, or blood-letting the patient is left with the internal fire diminished, and on that account heavy food should be diminished still more—and light and nourishing food should be taken.

4.—*Errhines.*

This is a large class of local irritants; and they are used with the intention of producing sneezing and exciting a discharge from the nostrils, by which the head is supposed to be cleared from the presence of bad humours.

There are five varieties of fumes used as errhines :—

1.—*Prayojika,* or those forms of smoke which are taken by the nostrils at three efforts.—For this purpose different spices are made into a powder, and a tube twelve fingers' breadth in length, its size of the small finger, and to taper to the end which should be the size of the thumb. The aperture should be the size of a (Kobo) or small pea; for eight fingers the tube is to be surrounded with silk-cloth, over which the medicine is rubbed. The candle thus prepared is to be set fire to, and the fumes are to be drawn into the nostrils.

2.—*Snaihika,* are prepared by oily substances.—They are made with wax—different gums, such as gaguli (gum resin) with ghee. This is to be lighted and the fumes are to be introduced into the nostril.

3.—*Varechanika,* those which clear the head.—They are made with medicines which irritate the nostrils, such as black pepper, long pepper, and *Aguru* a kind of fragrant wood. They are to be made into a paste, with which the tube is to be covered and then lighted. The fumes produce the effect desired.

4.—*Vâmaniya,* which cause vomiting.—They are found by burning the skin and hair of animals

and other substances which produce vomiting. The smoke should be taken in first by the mouth and evacuated through the nostrils, and when taken by the nostrils it should be passed through the mouth.

These are the usual forms in which expectorants are given for promoting the secretion of the nervous membrane of the glottis, trachea, and air cells of the lungs. These are rarely used. In diseases of the throat and chest, the smoke is to be taken by the mouth, and by the nose for those of the head, nose and eyes.

Kâshaghna, which cures cough.—The usual manner of exhibiting it is prepared with medicines which cure the cough, such as,

Vrihatí (Solanum melongena.)
Kantakáriká (Solanum jacquini.)
Long pepper.
Black pepper.
Dry ginger.
The root of the Kankataka S'ringhí.

The proper errhines are five :—

1.—*Nasya*, is prepared with ghee, oil, and decoctions of vegetable errrhines.—It is usually used in diseases above the neck, from derangements of air and bile.

2.—*S'iroves'aníya*, is prepared with medicines which clear the head of pent up humours—accompanied with weight and pain of the head.—This form is likewise used in diseases of the throat particularly swelling—when worms infest the head and nose, in jaundice, in polypus of the nose—when the person can neither distinguish taste nor smell; oily substances are usually employed. It is used in diseases of the mouth, eye, and ear, caused by derangements of the phlegm.

3.—*Pratimarsha*, is prepared with those errhines which clear the head, and is used in the form of powder.—It is used in health in the following cases,—after waking from sleep, after fatigue, eating both in the morning and evening.

This medicine cures diseases above the neck and retards the marks of old age.

4.—*Avapira* is prepared with sugar, the juice of the sugarcane, milk, ghee and animal broths, and those errhines which clear the head.—It is used for diseases of the heart, as in fainting—for weak and delicate persons.

5.—*Pradamna* is prepared with those medicines which clear the head in the form of powder, and is introduced into the nostrils by means of a tube.—It is used in epilepsy, apoplexy and other diseases producing a loss of sense.

When phlegm is deranged the errhines are to be given in the morning; when bile, at noon; and when the air is deranged, in the evening.

Errhines should not be employed in Raktapitta, Virakti, after emetics and purgatives, in swelling of the abdomen (Udara), in involuntary discharges of the semen, in sudden blindness and when the air is deranged, after eating much food, or drinking wine, after poisons, wounds or injuries of the head, in jaundice, when the person cannot sleep, and when very thirsty.

Errhines for Clearing the Head of Humours.

The following is the list of medicines used as *errhines* to clear the head:—

	Sanskrit.	*Scientific and other names.*
1.	*Pippalí,*	Long pepper,
2.	*Viranga,*	A vegetable and medicinal substance.
3.	*Apangaka,*	Achryanthes aspera.
4.	*S'igru,*	Morunga guilandina and hyperanthera.
5.	*Siddhárthaka,*	White mustard.
6.	*S'irisha,*	Acacia sirisha.
7.	*Maricha,*	Pepper.
8.	*Karavíra,*	Oleander or Nerium odorum.
9.	*Vimbi,*	Mom[illegible]

10.	*Girikarnikâ*,	Hedysarum alhaji.
11.	*Kinihî*,	Achyranthes aspera.
12.	*Vacha*,	Orris root.
13.	*Jalas'úlî*,	Halicacabum cardiospermum.
14.	*Karanja*,	Galedupa arborea.
15.	*Lasuna*,	Garlic.
16.	*Ativis'a*,	Atis or Betula.
17.	*S'unthî*,	Ginger.
18.	*Talîsha*,	Flacourtia catâphracta.
19.	*Tamâla*,	Xanthochymus pictorius.
20.	*Surâsarjaka*,	
21.	*Ingudi*,	Name of a plant called Ingua.
22.	*Mesha*,	A sort of small cardamum.
23.	*Sangí*,	Betula Bhoorja.
24.	*Mâtulunga*,	Citrus medica.
25.	*Murangí*,	Hyperanthera morunga ?
26.	*Phalî*	Blossom of the Sacharum Sara.
27.	*Jati*,	Phyllanthus emblica.
28.	*Shâla*,	Ophiocephalus ?
29.	*Tâla*,	Borassus flabelliformis.
30.	*Madhuka*,	Bassia latifolia.
31.	*Lâkshâ*,	Shell Lac.
32.	*Hingu*,	Assafœtida.

Sores are frequently recommended to be fumigated.—For this purpose a tube is used eight fingers' breadth in length and the fumes of the medicine are to be conveyed so as to be brought into contact with the surface of the sores.

Gargles.—The quantity should be such as can be moved in the mouth. The patient should stand erect. He should attend to what he is doing, and when it is mixed with the bad humours of the mouth, nose or eyes, it is to be evacuated and another portion is to be taken into the mouth. Gargles usually consist of astringent decoctions with honey or urine of cows, or the juice of acid fruits, black pepper, long pepper, dry ginger, vacha, mustard, harítakí ravi balm, mixed with oil,

vinegar, wine, cow's urine, salt or honey, according to the disease, etc. They may be used either hot or cold, and when properly employed they cure diseases of the mouth, clear it and produce easiness of the part.

6.—*Emmenagogues.*—The remedies for restoring or bringing on the menstrual discharge are vinegar and acids, cow's urine, curdled milk, khito (a kind of pea), cow's urine and wine. These medicines are not often used, and as the irregularities are often produced by weakness, tonics are frequently given.

7.—*Diuretics.*—This class of medicines are used in strangury, in pain of the bladder, in scanty urine and in gravel and stone. The principal of these medicines are :—

Virataru,	Barleria longifolia.
Sahachara,	Yellow Barleria.
Darbha,	Poa Cynosuroides.
Lavang,	Nutmeg.
Kusha,	Plant called Maukátha.
Kásha,	Saccharum spontaneum.
As'wavedhaka,	Plectranthus sculellaroides.
Agnimantha,	Premna spinosa.
Vasuka,	Sesbana grandiflore.
Vasira	Pothos officinalis.
Ikshu,	Sugarcane.

These medicines are either used in decoction or in powder. For this purpose the following decoctions are used with honey and sugar. Take equal quantities of :—

Mahásáhá,
Kshudrasâhá,
Madhuka,
Sadanstra.

Two tolás of the mixture are to be infused in a pint of water, which is to be put on the fire until reduced to one quarter, when it is prepared.

Parturifacients.—Medicines for promoting the expulsion of the fœtus from the womb were not known by the Hindu practitioners. In cases of lingering labor, manipulation (mantha) was employed to promote delivery.

Sialogogues.—Medicines for increasing the secretion from the mouth when too dry, are often had recourse to for expelling morbid humours from its neighbourhood. They should never be used before the 5th year. The medicines which are considered as belonging to this class are :—calomel, (rasavása) and corrosive sublimate, (rasakarpúra). The other medicines of this class are black and long pepper, dry ginger, rock salt, acid fruits, *Vacha* and other hot spices.

External agents for stimulating the vital powers.—These act either externally or internally.

The external agents are those that produce a determination of blood to the part; 2nd, a secretion of semen; and 3rd, the formation of pustules. The following are generally used :—

Chitraka,	Plumbago.
Akhanda,	Asclepias.
Sarshapa,	mustard.
Pútikíta,	A kind of blistering fly.
Shobhanjana,	Hyperanthera morunga.
Ardraka,	Fresh ginger.

These substances are made into a paste and applied over the part.

Local and internal stimulants.—*Carminatives,* or those agents which stimulate the stomach and intestinal tract, and lead to the expulsion of flatulence. This numerous class of medicines have already been enumerated, under the head of Aliments. The medicines (pipaládi) are :—

Pippalí,	Long pepper.
Chavi,	A variety of pepper.
Chitráka,	Plumbago.
S'ringavera,	Fresh ginger.

Amlavetasa,	Rumex vesicarius.
Maricha,	Black pepper.
Ashwamodaka,	Comon canary seeds.
Valâtaka,	Seed of marking-nu plant.
Hingu,	Assafœtida.
Jíraka,	Cardamum seed.

These medicines are used in powder or decoction with or without other articles.

The astringents are used for curing diarrhœa and dysentery, and another kind of astringent tonics are of use for the cure of ulcers and for stopping hœmorrhage; the principal are :—

Priyanga,	Panicum italicum.
Samagâ,	Lycopodium imbricatum.
Dhâtakí.	Grislea tomentosa.
Punnâga,	Rottlera tinctoria.
Raktachandana,	Red sandlewood.
Matrarasa,	A kind of kino gum.
Rasânjana,	Sulphuret of antimony.
Padmaka,	A kind of fragrant wood.
Rejanavuíl,	Menispermum glabrum.

For ulcers and stopping hœmorrhage the following medicines are used :—

Nyagrodha,	Ficus indica.
Udumbara,	Ficus glomerata.
Ashwattha,	Ficus religiosa.
Plaksha,	Ficus infectoria.
Madhuka.	Liquorice root.
Kakubh,	Pentaptera Arjuna.
Amra,	Mangoe tree.
Jambu,	Rose apple.
Madhuka,	Bassia latifolia.
Vanjula,	Dalbergia ougeinensis.
Tinduka,	Diospyros glutinosa.
Rodhra,	Symplocos racemosa.

The barks of other trees are used in the form of decoctions or powders.

13. *Alteratives (Rasáyana)*, are medicines which increase strength and remove diseases. These medicines must be varied according as they are to be administered to the young, the adult, and the old. It is only to the two latter that this class of medicine is to be administered; and before giving it, an emetic or a purgative should be administered; as a cloth should first be cleaned before it is dried. There are four kinds of Rasáyana. The first promote pleasure; the second cure diseases; the third increase memory and longevity; and the fourth prevent the usual changes of life, such as age, thirst, hunger, and other wants. I. Cold water, milk, honey, and ghee may be taken internally, together or separately, to restore a proper degree of strength to the body. 2. Another kind of *Rasáyana* increases the memory, and the person's life. Various remedies are recommended for this purpose, as the fruits of Sítá and Avalguja. They are to be powdered and mixed with sugar, kept in a vessel for seven days, and then used with cold water. During this treatment the person should reside in a close room, and continue this medicine for six months. He should only use rice, milk, and sugar for food, and bathe in cold water towards evening. His memory will thus be improved and he may live for a hundred years. This plan of treatment may be adopted in leprosy and dropsy, with the addition of cow's urine instead of water. With this medicine the juice of the *mandúkaparní* is used, after which milk should be taken, and barley, rice, jesimin, and ghee exhibited for three months. 3. Another kind retains the person young, prevents the hair turning grey, and the teeth from falling out. If a man use cold water, milk honey, and ghee separately, or together, he will not soon have the marks of old age. For the same purpose other medicines are recommended. 4. There is a medicine called *Soma* which produces longevity, and removes the marks of

age. There are many varieties, but none are now known, as sinful persons are often in sight. Numerous other medicines of this class are used for increasing the pleasure of the society of women. These are nutritious diet, such as ghee and animal food. Of this class is considered good food and drink, good news, anointing the body, especially towards the full moon, the presence of young women, love songs, clear nights, betel-nut, wine, flowers, such as garlands round the neck, sweet smells, beautiful gardens, and a fine prospect. The powder of *Vidára* with ghee and honey, and also the powder of Amlaka with sugar, honey and ghee, the flower of barley, etc., with milk and the seeds of Atmagupta increase the person's happiness, and his desires. These desires will be diminished —when they are against the heart, when the inclination is wanting, when much bitter, hot, salt, or sour articles of food are eaten, which diminish the dhátu and desire. In like manner desire will be removed by its abuse, certain diseases of the external organs, and the division of the vessels. Some cure their desires through the influence of the mind, as holy fakírs did; and another class of persons are born without such carnal desires.

14. *Oleaginous applications, (Sneha,)* such as oil, ghee, fat, etc., may be given by the mouth as a laxative, as an errhine, as an enema, or for anointing the body, or as injections for the ear and urethra, and with food. There are two kinds, vegetable and animal oils. Of the latter cow's ghee is the best—and til (sesamum seed oil) is the best kind of medicine of the vegetable variety. Some of this class of medicines are digested with difficulty, others with less difficulty, and a third kind easily.

Ghee is good for weak persons, who have a bad memory who are affected with poison, and in diseases of air and bile. Oil is to be used externally, but it may be given internally in cases of worms, and in costiveness. Warm water should be taken after the oleaginous substances.

15. *Agents* acting by depressing the vital powers are *Refrigerants*, such as cold infusions both internally and externally. Fire is also used. *Narcotics.*—Very few narcotics were stated in the ancient works, siddhi (ganja, bhang) obtained from the hemp, was used, as also Dátura.

16. *Chemical Agents.*—These medicines are 1st Escharotics and caustics. 2nd, *Lithontriptics* or solvents of urinary stones or gravel.

Lithontriptics are sometimes employed. For this purpose the usual diuretics are exhibited, particularly *Arjuna*, (Pentaptera Arjuna,) and *Ashwavedaka*, (Plectranthus scutellaroides, Roxb.)

When administered by an ignorant person medicine is compared to poison, is like the knife, fire or lightning; but when administered with the necessary knowledge, medicine is like *Amrita* or the water of immortality. There are said to be two kinds of medicine, one of which gives strength to the body when no disease is present, and another class cures diseases when they are present. In like manner poison may be administered in the proper manner with great advantage in the cure ef disease.

CHAPTER XIII.

DOMESTIC ARTS.

THE cultivation of domestic arts, is necessary, like the discharge of other duties, to make an ideal home. It not only develops the finer faculties in a man but makes him useful both in the family and community to which he belongs. A man should acquire a knowledge of all useful arts if he wishes to make himself up to date. Even for the purpose of domestic economy it is necessary for one to acquire proficiency in domestic arts.

If one goes carefully through ancient Sanskrit literature he will find that the early Hindus paid every possible attention to the acquisition of a fair knowledge both in fine, and domestic, arts. Even the Hindu ladies used to receive a fair training in arts, for it was considered as one of their necessary accomplishments. For by such a training they can make a better use of the spare hours left to them after the proper performance of many domestic duties allotted to them, turn out many useful articles necessary for the use of the various members of the family and thus make a considerable saving in the expenditure. Ladies of rich families may not care for this saving but it is of no less moment for middle-class genteel families.

Cultivation of fine arts is undoubtedly of great use for the development of fine taste and aesthetic faculties. It is really a work of very great pleasure which keeps men and women busily occupied in their spare moments. They may turn out many beautiful pictures and other articles with which they may decorate their houses. Decoration of rooms in which people live is no idle luxury. It has value of its own. It keeps the mind of the inmates in a healthy spirit and helps considerably also the cultivation of health. But people of limited resources cannot do so—by purchasing articles from

the market. But if the members of a family cultivate this taste and devote their spare moments to these works of art, instead of spending them in idle gossips they make not only a profitable use of those hours but make a pretty beautiful and decent home.

But while cultivating arts people should pay the best attention to that of useful domestic arts such as, sewing, knitting, making of useful furniture, etc., for by this they spend their spare hours in works for which they would otherwise have to pay. Women of the family should be specially trained in sewing and other useful demestic arts. How much has a middle-class family got to pay now-a-days for tailoring, etc.? There will undoubtedly be a considerable saving if the ladies of the family are trained up in the useful domestic arts.

Therefore to make an ideal home, to live a comfortable life with less cost, to put on neat and clean clothes, to keep children well-dressed, it is absolutely necessary to teach the ladies of the family sewing. They should also receive instructions, and acquire proficiency, in other useful arts which must be determined according to the necessities which various families in various countries may have.

CHAPTER XIV.

DOMESTIC CULINARY.

It is an admitted fact that good food is necessary for keeping good and sound health. Food is the most important essential in making a man healthy, strong and happy. But how can this food be good? It depends entirely upon the cook. One may collect all the best vegetables and other articles of food, but if they are not cooked well, they will be perfectly useless. Besides health also rests upon the nature of cooking, and the care with which the food is cooked. But it is not possible for every man, except the rich, to keep expert cooks. Even for the rich it is not safe to leave the matter of cooking entirely to the hired cooks without any body to look after them. These men are so very irresponsible, careless and mercenary, that they may use any sort of bad materials which may ultimately bring on all forms of ailments. Cursed are those men the ladies of whose families do not look after the cooking.

It is, therefore, necessary that women should be specially trained up in the art culinary. Men are busy all day with earning money and women should be busy all day with looking after household duties—the most pre-eminent of which is cooking. For on it depends the health of all the members. Even in those families who can afford to pay for cooks, women should consider it their bounden duty to look after their work daily. None is expected to get healthy food and enjoy sweet and delicious dishes, if the ladies of his house are not expert cooks.

A certain great man while delivering an address to the girls of a school once said,—"I do not know why I love my wife—whether because she is beautiful or because she is a good cook. When I think seriously, I am convinced that

it is for the latter reason that she is an idol not only to me but to the entire household."

It is, indeed, a very weighty saying, full of morals, which may be followed with immense profit. If women look after cooking they may give comfort, pleasure and health to all the members of the family. The Hindu ladies were and are still famous for cooking. They considered and still do consider it as their most important duty that they should superintend the cooking of the house. It is really a bad sign of the time that this wholesome practice is gradually dying away from many Hindu families. It will be a curse if the Hindus do not put down this practice.

As for the dishes to be cooked it is very difficult to lay down general rules. India does not consist of one race. There are so many races whose daily dishes differ so much from one another according to the taste and exigencies of the climate they live under. The only general rule which holds good in every case is that the ladies in charge of cooking should pay every possible attention to the fact that wholesome food, sweet to the taste, is daily served to the various members of the family. They must interdict rotten and over-rich food which are the sources of various ills human flesh is heir to. To take wholesome and delicious food is, indeed, a luxury, and to be deprived of it is a misfortune at the altar of which we make so many wilful sacrifices.

CHAPTER XV.

THE FOUR-FOLD OBJECTS OF LIFE.

EVERY work that a man performs in this world, has a motive for its performance. No work is done by a man unless he has some object or end in view for the same. It is always with a particular motive or object that a man undertakes every work in the world—either secular or religious. This motive or incentive to an action is called in Sanskrit *Varga*, which, according to the Hindu Rishis, is four in number, namely *Dharma*, virtue; *Artha*, wealth; *Kama*, desire; and *Moksha*, emancipation. If a man takes an impartial and dispassionate view of the entire range of human actions in this world, he is sure to arrive at the conclusion that this classification of the motive powers is exhaustive, the human intellect being perfectly incapable of supplementing them in any way. Human nature is predominated by the action, single or compound, of the three *Gunas* or universal tendencies of Nature. These three *Gunas* are *Sattwa* or harmonizing tendency, *Rajas* or self-centering tendency, and *Tamas* or disorganising tendency. The motive of a man in performing any particular act is formed by the predominance of these *gunas* or qualities, either jointly or singly in his nature. The effect of these *gunas* on human actions is thus described in the *Bhagavad Geeta* :—

" A *Sattwik* agent is one who is free from attachment and egoism, who is full of constancy and energy and who is unmoved both in success and failure.

"A *Rajasik* agent is he who is full of attachments, who desires for the fruits of actions, who is covetous, cruel and impure, and who is subject to both joy and sorrow.

"A *Tamasik* agent is he who is devoid of application, who is without discernment, obstinate, deceitful, malicious, idle, desponding and procrastinating."

Similarly the actions of men are divided into three classes according to the nature of the three *gunas*. It is again said in the *Geeta*,—

"*Sattwik* action is that which is prescribed in the Shastras, which is performed without attachment, desire or aversion, and is without the desire of any fruit by the performer.

"*Rajasik* action is that which is attended with great trouble and which is performed by one who desires for the fruit of action and who is filled with egoism.

"*Tamasik* action is that which is performed from delusion without regard to consequences and with one's own loss and injury as well as those of others."

The *Four-Fold* objects of life, as described by the Hindu Rishis, may be classed according to the nature of the agents as influenced by these three *gunas*. A person, in whose nature *Sattwa* prevails seeks only *Moksha* or Emancipation, and performs only such works of *Dharma* as establish universal harmony. A person of *Rajasik* temperament seeks only *Dharma* (virtue) and *Artha* (wealth). One of *Tamasik* temperament seeks only *Kama* (or desire).

Thus if we carefully analyse the actions of men we distinctly find that some persons work in this world only with a view of acquiring virtue or *Dharma*. They perform religious rites, undertake many good works, undergo penances, and practise austerities only with a view of acquiring *Dharma* or virtue which may secure a blissful end for them in the next world. This object is, indeed, laudable for a worldly man, for actuated by this healthy motive he does many works conducive to the well-being of humanity. But in the performance of these works there is always the desire for fruits present in the mind of a man. So these works may be described as *Sattwa-Rajasik*, for both these qualities predominate in the mind of the performer. They are *Sattwaic*, because a man does good works; and they are *Rajasik*, because he seeks in them, to a certain extent, the advancement of his

own self, namely spiritual well-being and a better condition in the next world.

Secondly, we find many persons working day and night in this world for the sake of wealth or *Artha*. Majority of the worldly-minded men come under this head. Secular works have principally the acquirement of riches for their objects. But even amongst those men who seek riches in the world, a line of demarcation may be drawn. Some people seek riches only for doing good works—works that are calculated to do good to the world at large. Others hanker after riches merely for the purpose of self-aggrandisement, for the satisfaction of their desires and appetites. The former class of men work under the influence of *Sattwa-Rajasik* tendency, for their motive consists in doing good to the world, while the latter class work under that of *Raja-Tamasik* tendency, for these people exert themselves merely for the sake of satisfying their personal desires.

The third class of men seek only *Kama* or desire. They exert themselves only for the sake of satisfying their lust and other unholy desires. They do not care for any thing else in this world but for their own pleasure. Actuated by a particular desire they undertake a particular work—and as soon as that desire is satisfied they seek the gratification of another. In this wise they go the round of earthly desires unceasingly to the eternal detriment of their own spiritual well-being and the establishment of universal harmony. The centre of all their activities terminate when their self-ful desires are satisfied. They are always lazy and idle by nature—and whatever little exertion they put forth is intended for the gratification of their desires and appetites. These men are the scums of society and act under the predominating influence of *Tama Guna* or disorganizing tendency, for if every man works merely for the satisfaction of his desires the entire fabric of human society is dissolved and all the social institutions suffer.

The highest and noblest class of men are those who seek *Moksha* or Liberation. In their thoughts and works there is no tinge of Selfishness, they do not seek the world and only endeavours to snap the fetters of the world. The means for acquiring Liberation have thus been described in the *Shanti-Parva* of the *Mahabharata*.

"That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path which leads to Liberation. Listen to me as I describe it to you in detail.

"One should, by practising forgiveness, root out anger and by renouncing all purposes, root out desire. By practising the quality of goodness one should conquer sleep.

"By carefulness one should keep off fear, and by contemplation of the Soul one should conquer vital airs. One should remove by patience desire, hatred, and lust; and error, ignorance, and doubt, by study of truth. By pursuit of knowledge one should avoid inquiry after uninteresting things.

"By frugal and easily digestible food one should dispell all disorders and diseases. By contentment one should remove greed and stupefaction of judgment, and all earthly concerns should be avoided by a knowledge of the truth.

"By practising benevolence one should conquer sin, and by regard for all creatures one should gain virtue. One should avoid expectation by thinking that it is connected with the future; and one should renounce riches by abandoning desire itself.

"The intelligent man should cast off affection by thinking that everything is fickle. He should control hunger by practising Yoga. By practising benvolence one should keep off all ideas of Ego, and remove all sorts of craving by adopting contentment.

"By exertion one should subdue procrastination, by certainty all kinds of doubt, by taciturnity loquaciousness, and by courage every sort of fear.

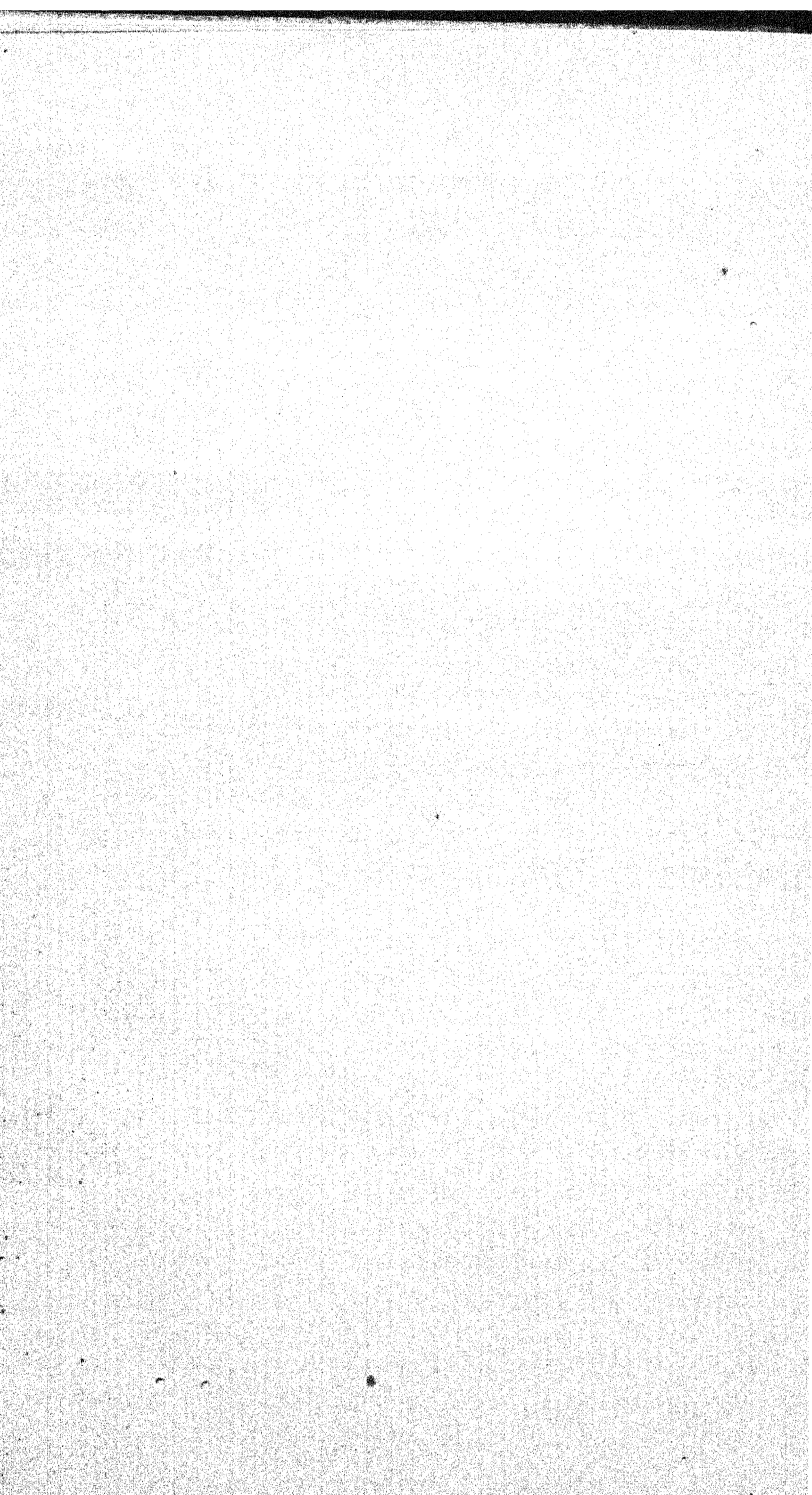
"Speech and Mind are to be controlled by the Understanding, and the Understanding, in its turn, by the eye of Knowledge. Knowledge, again, is to be controlled by the Knowledge of the Soul, and finally the Soul is to be controlled by the Soul.

"This last is acquired by those who are of pure acts and endued with tranquillity of Soul, the means being the subjugation of those five obstacles of Yoga of which the learned speak.

"By renouncing desire, anger, covetousness, fear and sleep, one should, controlling speech, practise the observances favourable to Yoga, *viz.*, contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity of food, and the subjugation of the senses.

"By these one's energy is increased, sins are removed, wishes crowned with success, and knowledge gained.

"When one becomes purged off of sins, and possessed of energy, and be abstemious in diet and the master of his senses, one then, having conquered both desire and anger, seeks to attain to Brahma.

"The avoidance of ignorance, the absence of attachment, freedom from desire and anger, the power that is acquired by Yoga, the absence of pride and haughtiness, freedom from anxiety, absence of attachment to anything like home and family,—these form the path of Liberation. That path is delightful, stainless, and pure. Likewise, the conrol of speech, of body, and of mind, when practised from the absence of desire, forms also the path of Liberation."

CHAPTER XVI.

MORALITY AND ETHICS.

MORALITY plays a most important part in the daily life of a Hindu. His everyday conduct is based upon morality. All his works, secular and religious are absolutely of no use, if he is not moral. They are counted at their internal valuation and not by external seeming. The basic truths of the Hindu Moral Science are that God is the Maker and Creator of the entire universe consisting of its mobile and immobile creations. From man the highest and grandest object of creation to an insect—every thing has emanated from the Great Creator and there is an affinity eternally existing between the man and the universe around him. The highest object of a man's life, therefore, is to contribute his best towards the establishment of the universal harmony. The belief that One Merciful God is the Creator of all and that the Divine Spirit permeates every object of creation, from man to an atom, governs and regulates all human actions. A man has his duties towards his Maker, towards his fellow-men, and towards all other members of the creation. No greater incentive can induce a man to discharge his duties faithfully than the belief that the same spirit which dwelleth in his inner self resides also in other men and creatures around him and that a fraternal relationship exists between all for their having all proceeded from the One All-Wise Providence. The great object of God's creation will then only be fully realized when a man will understand that he must work towards the establishment of universal harmony and order. It is said in the *Taittiriya Upanishad* "That the Absolute, Unconditioned and Perfect Supreme Being manifests Himself as related and conditioned in forming the related and conditioned universe' and thus becomes the Personal God of love and power." There

are certain principles by which the phenomena of related or conditioned existences are carried on. These principles are called *gunas* and are three in number namely *Sattwa* or the harmonizing tendency, *Rajas* or self-centering tendency, and *Tamas* or disorganizing tendency. These three principles work in the nature of man and the rightness or wrongness of his actions is determined by the influence thereon of these *gunas*. The influence of these principles or universal tendencies of Nature on human actions is at the root of the Hindu System of Ethics and Morality.

The classification of the tendencies of human nature into three divisions of *gunas* is purely a scientific division. But for practical purposes it is better to make a two-fold division, namely right or wrong tendencies. According to this classification *Sattwa-guna* falls under the category of the first and *Tama* under that of the second. Now remains the *Raja-guna*. If we take a careful survey of all human actions we will see that *Raja-guna* leans towards the both. It may thus be divided into two, *Sattwa-Rajas* and *Raja-Tamas*. In the *S'anti-Parvan* of the *Mahabharata* we find this division of the *Raja-guna*. Thus we see that all human actions, if an exhaustive classification of the same is possible, may be divided into four classes namely *Sattwic* actions, *Sattwa-Rajasik* actions, *Raja-Tamasik* actions, and *Tamasik* actions. A short explanation of these various classes of human actions will not be out of place here.

A *Sattwik* action is purely a disinterested action without any tinge of selfishness whatsoever. A person performs charities without caring for any name or reputation. He does them purely because he considers it his sacred duty and does not seek the fruits thereof, namely either a good name here, or a better end hereafter. This action, this performance of charities, is purely *Sattwik*. But such actions and such men are rare in the world.

Another man performs many good works of public utility

and makes many charities either with the object of making name and acquiring reputation in this world, or he may do so with the belief and conviction that he will attain to a higher end in the next world. These works are all good for they are intended for the alleviation of human sufferings and advancement of human weal. In this respect all these works are *Sattwik*. And because there is a selfish motive in the doer, namely either a good name in this world and a better end in the next, *Raja* leans towards *Sattwa* in all these actions, and hence they are characterised as *Sattwa-Rajasik* actions. Human actions which pass in this world as *dharma* or proper actions come under this head. The generality of good and philanthrophic works in this world may be grouped under this category. Many people do lots of good to humanity but they have a selfish end in view and thus *Sattwa-Rajasik* tendency predominates in them when they perform these good works.

There are men also in the world who may be safely designated as beasts in human shape. In all their actions they are fastened with delusion, lethargy and drowsiness. The characteristics of *Tama-guna* are thus described in the *Bhagavad-Geeta* :—"Stupefaction of judgment, carelessness, sleep, lethargy and idleness, from whatever cause they may originate are to be known as the characteristic marks of *Tama-guna*." These men are always steeped in ignorance, and lethargy. They are reluctant to display any sort of energy and action and lead a life of sheer indolence. The objective surrounding always get the upper hand of the man in whom *Tamas* predominates; and he like a beast is always guided by instincts regarding food, movements and propagation of the species. He is fond of sensual pleasures, and even in getting them he displays no energy or activity. Enjoyment of sensual pleasures without any energy, is the action of the *Tama-guna*.

Then comes *Raja-guna*. It is the attribute of *ahankâra*.

The person in whom *Raja* predominates works only for his own self-aggrandisement. He does not care for others but his own self. He displays sufficient amount of energy and intelligence in making money and doing every sort of work and that purely for his own self and not for any body else. Acquisition of wealth purely for satisfying his own desire and not for doing any good work, that of food—not for distributing it among the poor but for satisfying his appetite, indulgence in sexual pleasures (it may be that he does not commit adultery) are all purely *Rajasik* actions for they are all done for one's own self, and for doing which the doer displays sufficient amount of energy, intelligence and knowledge—qualities unknown to a person who is under the influence of *Tama-guna*.

The same person when he does all those works sacrificing the interests of those around him at the altar of his own self, commits *Tama-Rajasik* actions. A person robs another weak man for making money. A man carries away another's beautiful wife by force for satisfying his lust. All these and similar other actions in which the doer not only seeks the advancement of his own selfish interest but ruins others for the same, come under the head of those actions which are described as *Tama-Rajasik* actions. These actions are popularly called *adharma* or improper actions which also include purely *Tamasik* ones.

This classification of human actions, made by the Hindu Rishis, according to the effect of *gunas* clearly points out the cardinal doctrine of the Hindu System of Ethics. It is the destruction of *self*. Duty is the disinterested devotion to one's own work. A man, as Lord Krishna has said in the *Geeta*, cannot live without action. Work he must, under whatever circumstances he may be placed. A man must work for his own comforts, he must work for his family, he must work for his country, he must work for the creatures around him. He must work as a *Brahmacharin* or a religious student in the first order of his life, he must work for

his family and country as a *Grihastha* or a householder in the second order of life, and he must work as a *Vikshu* or a religious mendicant in the third order of his life. But in all actions appertaining to all these three orders of life he must not seek his *self*. He must kill his *self* or individuality to be a perfect man. He must receive spiritual training at the house of his preceptor, not for making a display of his learning in his after-life but for knowing God and moulding his character for becoming a God-man on earth. He must work as a *Grihastha* or householder not for enjoying personal comforts but for training his own self and those entrusted to his care by the Divine Will for making them fit and worthy receptacles for receiving divine light, for establishing the throne of the Almighty in the family, for doing good to humanity, and for contributing his mite towards the establishment of universal harmony.

He must work as a *Vikshu* or religious mendicant in going through spiritual disciplines not with a desire of securing a better end hereafter but for purifying himself, making his body a transparent scabbard through which the glitter of the Soul-Sword is visible, working with a spirit white and clean as the light itself—a spirit dwelling on the verge of earth but always ready to fly Heavenward. The world is a field of sacrifice—sacrifice of self. The highest object of a man's life is self-denial. This spirit of self-sacrifice, this devoted desire of self-denial, is, according to the Hindus, the highest conception of duty. And performance of this duty or disinterested action is at the root of the ethical system of the Hindus. This grand doctrine of self-sacrifice was preached by Lord Krishna for the edification of mankind, and a thousand woes and perdition will befall us if we Hindus, the descendants of the Rishis, do not follow the Gospel of Self-Sacrifice.

CHAPTER XVII.

FUTURE LIFE.

THE doctrine of a future life is one of the most important metaphysical problems most satisfactorily solved by the Hindu Rishis, though it is sometimes most erroneously claimed to be a truth absolutely peculiar to the Christian faith. But when it is asserted by the Apostle that "life and immortality were brought to light by the Gospel," it cannot be meant that the doctrine of a future life was first presented to the minds of men by the Gospel. There is too much to contradict such an assertion. Certainly it was known to those who lived under the dispensation that precluded Christianity. Certainly it was the faith of the early Aryan Rishis. The doctrine of Karma, which pre-supposes the existence of a future life, was preached by the ancient metaphysicians of India long before the religion of Lord Christ saw light. It was the faith which animated and supported pious and good men in the fold of Hinduism. It was the faith which gave them courage to encounter dangers, and fortitude to support trials and to meet death.

Besides the incredibility that revelation should be wholly silent, for so many ages, respecting a truth of more importance than any other, in its influence upon the conduct of life, and as vindicating the character of God, as the moral governor of the world, there seem to be strong positive indications running through the sacred literature of the Hindus that this doctrine did make a part of their religious faith. How else can we understand the triumphant faith and cheerful hopes expressed by the ancient Hindu saints in trials and sufferings, if they looked for nothing after death? How shall we interpret the language of pious trust in their sacred songs and devout meditations? What was meant by the blessedness of the good man in death and the dreadful end of the

prosperous sinner, if both alike went down to dust and forgetfulness, and there was nothing further to be hoped or feared? Thus it is certain that the hope of a future life was the most important article of the faith of the early Hindus and which more than any other decided their character and formed the motive that regulated their lives. Death by the Hindu Rishis was considered merely as a translation for the removal of a man from the world in the midst of life, was not in their view, the termination of his being but a translation to a nobler and happier condition. Lord Krishna thus describes death in the great Bhagavad Geeta:—"As childhood, youth and old age are changes in the body of a man, so death is but a change of this body to another. A man of knowledge is not deluded by it."

A similar view is held by the savants of other religious faiths of the world. Abraham and the patriarchs also, when at the command of Heaven, they left their country to take possession of a distant land, limited not their views to the earthly Cannan, but had their hopes fixed upon a "better country," a heavenly inheritance. This also was "the recompense of reward, " which sustained the faith and fidelity of Moses. It was the hope of immortality which made it reasonable for him to choose as he did "to suffer afflictions with the people of God, rather than to enjoy the pleasures of sin for a season. It was their hope too and this only that will account for the steady faith and resolute firmness with which a long succession of worthies submitted to cruel sufferings and death.

The Hindu metaphysicians have always admitted the immortality of the soul. What we call death is merely a change of form. The body dies, *i.e.*, it is, on death, dissolved into the five primordial essences composing the body. The soul inhabiting the body never dies.

The doctrine of *Karma* is the grandest doctrine ever promulgated by men for explaining the many differences and

irregularities in various conditions and stages of life which we meet in this world. The *Karma* of a man does not die with this body. When in life a man cultivates all forms of spiritual aspirations which can never terminate with the dissolution of the corporeal frame with which the spirit is clothed on this earth. By the various spiritual and mental activities the mind is carried forward certainly to something beyond the present life—something that is to take place after the event of death. When men do good in a disinterested manner and when they have no hope of any benefit from it in this life, surely they have this assurance in their heart of hearts that they will be recompensed hereafter.

A man, as held by the Hindu Metaphysicians, has two bodies, one *Sthula* or corporeal, and the other *Sukshma* or subtile. When death takes place the former or the gross body disappears and the soul travels in the subtile body with all the effects of *Karma*. He has still the impressions of his pristine deeds and the desires of his previous life. But because with the dissolution of the corporeal frame he has been deprived of all the instruments of action he always tries to dissipate this *Karma* so that he may acquire Moksha or emancipation. By then passing through various stages of spiritual culture the individual soul at last becomes identical with the Supreme Soul. This is the state of eternal beatitude. There is no eternal hell—there is no eternal condemnation for the sinner. Every body must go to God—every body must enjoy the sweets of emancipation. Only the blessed few enjoy it in this life—and others do it in the next.

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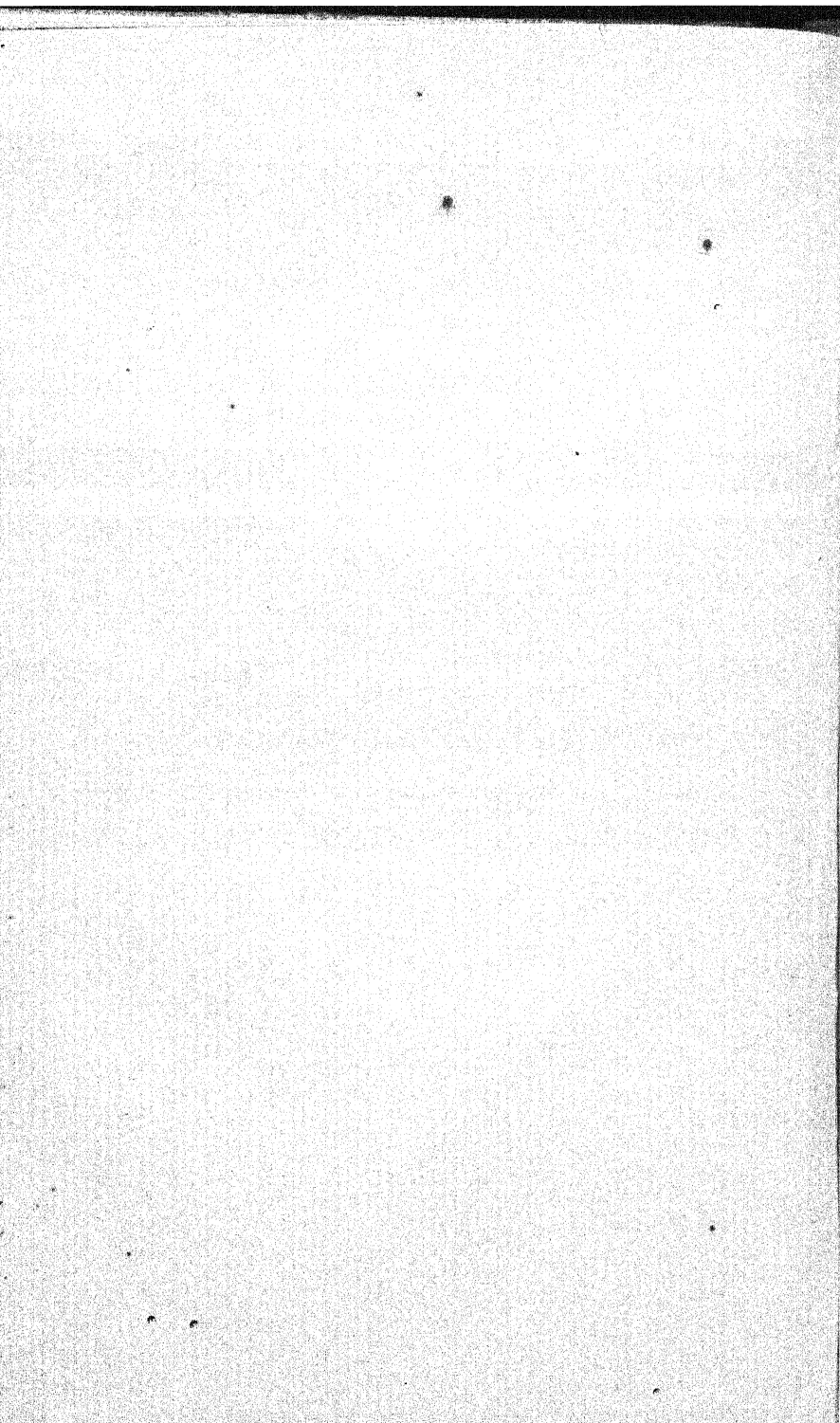
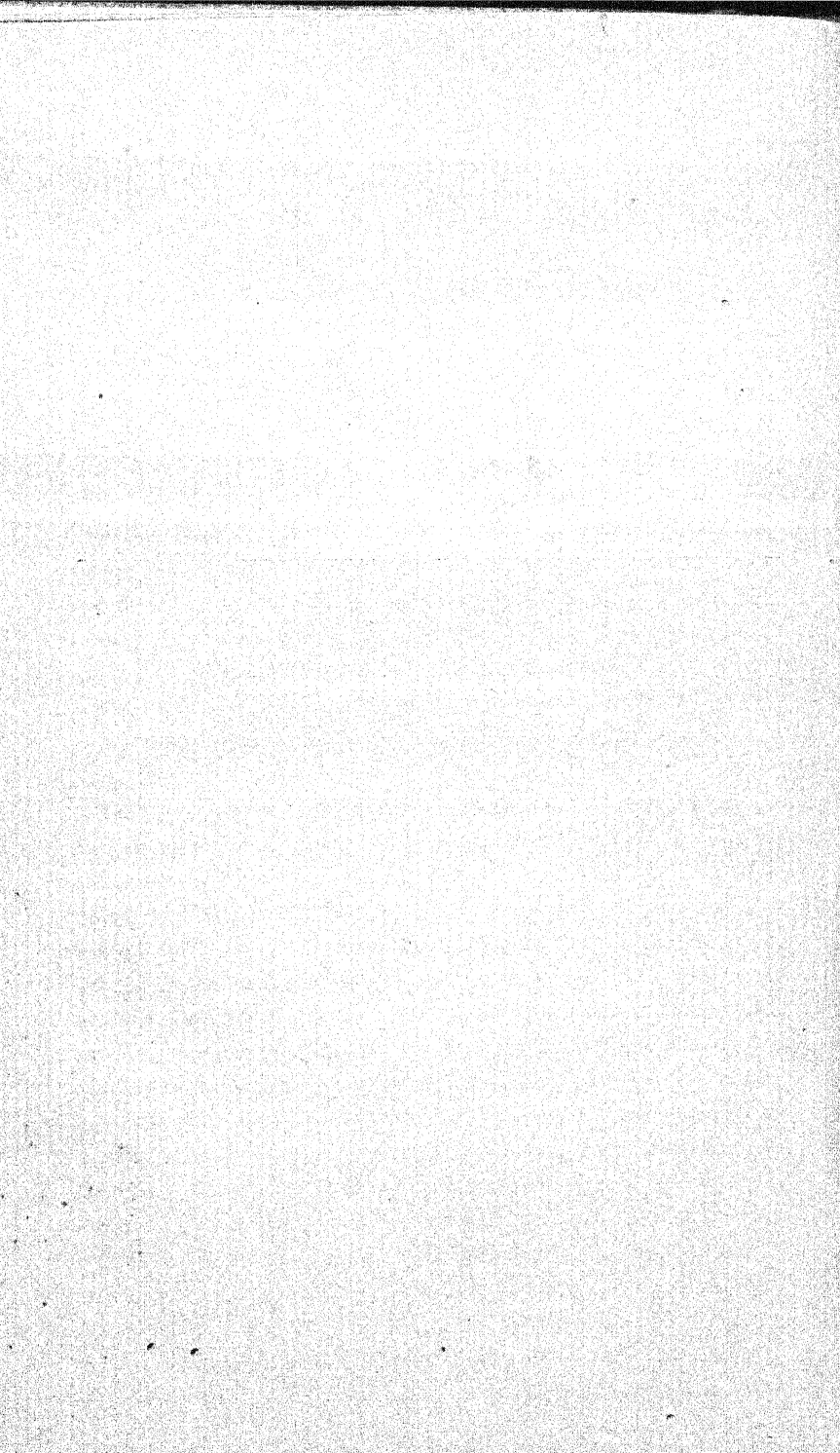

Domestic Duty.

PART II.

HOW TO MAKE HOME SWEET HOME.

HOW TO MAKE HOME SWEET HOME.

CHAPTER I.

HOW TO MAKE A HAPPY HOME.

IN the first section of this work namely "*The Domestic Duty*" we have tried to place before our readers as clearly as possible the duties, dictated by the Hindu scriptures, which a person is called upon to discharge as soon as he enters upon the domestic mode of life. In the present section we mean to make some additional observations by following which we may multiply our domestic happiness and personal comforts.

If a person wishes to enjoy in full the cup of domestic happiness he must by all means try to make a happy home. Home does not mean the house we live in but the sweetness we enjoy in the family circle. The making of a happy home depends entirely upon the doings of the head of the family and the faithful and satisfactory discharge of mutual duties by the various members of the family. Upon it depends mainly our happiness and advancement in life. A person is not expected to get on satisfactorily in life if he is always troubled with little worries in his house, if he has to deal with daily a disobedient and discontented wife, unruly children, brothers and sisters, and unfaithful servants for the latter too, according to the Hindu conception of a family life, form an important part thereof. But for all these petty troubles which make life a miserable existence on earth the head of the family is entirely responsible.

The first requisite qualification for making a happy home is that the various members of a family must be guided by a

strong sense of duty. They must know what duties they are to discharge, and if they satisfy them faithfully there will be no difference of opinion and consequent troubles thereof.

They must have absolute faith in the Will of Providence and see the hand of God in every work they do. In our every day life we meet with weal and woe, happiness and misery, affluence and poverty, birth and death. If we see the hand of God in all these and under all circumstances, if we are impressed with a strong conviction that Lord does every thing for our well-being, woe, misery, poverty or death will not be able to affect our mind. The children of the house must also be trained up in this way. If the family be God-fearing, if all the members believe in the existence and dispensation of an All-Wise, and All-Merciful Providence, their Home becomes an ideal Home, a happy Home in the strictest sense of the term.

Patience and forgiveness are the next most important requisites for making a happy home. There is not the least doubt that on some occasions petty differences may crop up amongst the various members of the family. At times the the husband and wife may differ with each other, brothers and sisters may not agree, father and children may not arrive at the same conclusions regarding all matters. Such incidents are not rare in this world. But on all these occasions if the disagreeing parties exercise the quality of patience and forgiveness the petty differences which threaten in the beginning to destroy family happiness, soon die away and the various members of the family live on the best terms of amity.

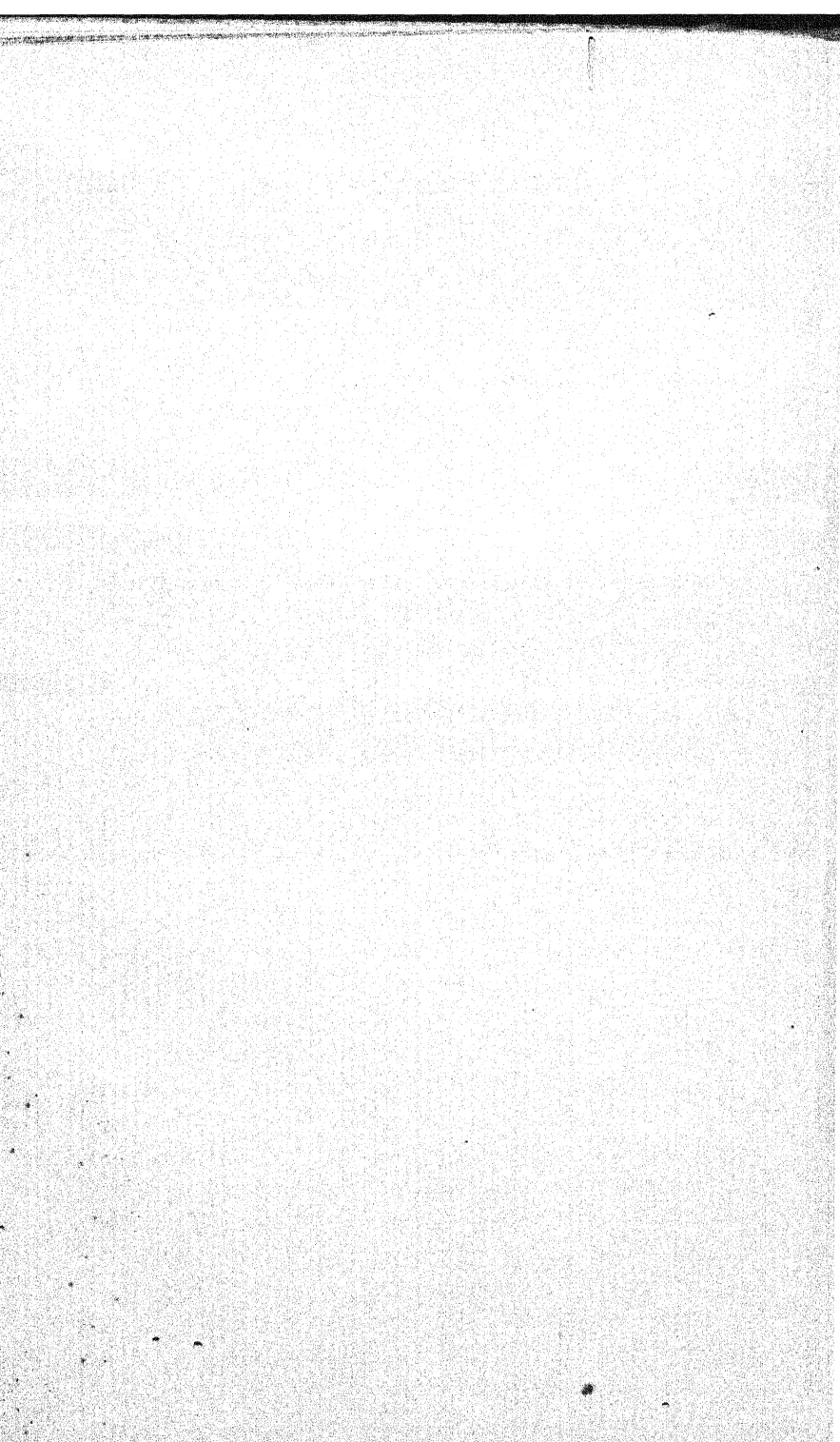
Charitable interpretation of mutual conduct is also a necessary element for making a happy home. It is oftentimes seen that we do not like the conduct of an individual member of a family. We must not at once denounce his conduct or attribute bad motives to him. We must always try to put a charitable construction on his conduct and give

him sufficient time. If he is wrong, and if we judge him charitably, he may ultimately mend his conduct, or if we are in the wrong, our misgivings may be removed in time. By this many serious causes of breaking up of the family life may be removed. Many a happy home have been shattered by this want of charitable interpretation and many a family have been ruined by this wrong attribution of bad motives to the conduct of individual members.

Sympathy is the greatest cement for keeping the family tie in tact. That home is indeed an ideal home where all the members have strong sentiments of sympathy towards each other. It is not an uncommon incident that one member of a family may go wrong. It is not an unusual event that a son may fall into evil ways. It may be that one person in a family is wicked by nature. When such circumstances happen the remaining members of the family must treat the offending party with strong and loving sympathy. They must not treat him harshly or push him into a corner. On the other hand they must try to convince him of his failings, show him sympathy and try to correct him by gentle measures. We have seen many an erring youth, who would otherwise have been corrected and become the brightest ornaments of society, utterly spoiled and gone to rack and ruin for want of sympathy on the part of their parents, friends and relatives. 'To err is human' is, indeed, a golden saying. It is no wonder that people would commit mistakes, would yield to temptations around them and would thus fall into evil ways. Every one is not an angel on earth. When such an unhappy incident takes place in a family sympathetic and loving treatment with gentle measures of correction is the only panacea which may cure such a moral cancer. There is no other remedy. No harsh measure can correct an erring individual. No amount of social or family persecution can save a fallen soul. These are the truths which many an experienced person will gladly bear testimony to.

A strong sense of personal purity and rectitude of conduct in the various members of a family is of absolute importance for making a happy home. It is the duty of every member to keep himself absolutely aloof from evil propensities. He must be pure in thought, word and deed. Purity of thought is the source of purity of word and deed. Impure thought vitiates entirely a person's nature and ultimately makes him impure in word and deed. Of course impurity of thought is not witnessed by any and does not, therefore, produce any practical evil effect upon other persons. But there can be no purity of word and deed possible for the individual who is impure in thought. Thus if the various members of a family steadfastly observe personal purity the moral tone of the entire family would be raised. It would not only make the elderly and grown up members live as ideal men and women, but it would enable their children to hold them up as ideals to follow by. It is generally seen that children always imitate their parents, elder brothers and sisters. Their life is formed by the example set by them. And parents cannot possibly hold up better ideals before their children unless they themselves lead purer and better lives. That home can never be a happy home where children grow naughty and vicious. Personal purity and rectitude of conduct is, therefore, of paramount importance to the elderly members, not only for their own well-being but for that as well of the children of the family.

Kindness and justice towards the servants is equally necessary like other requisites for making a happy home. Servants are of immense service to us if we wish to live happily, but good servants are rare commodities on earth. To have good servants the master and mistress must be always kind and just to them. If they commit any wrong the master must be strict but not severe. He must show sympathy and kindness towards them in their sufferings, try to remove their wants and take them into confidence. With such a kind and

good treatment the servants remain always grateful to the master. But with kind treatment indulgence must not be shown to them under any circumstance, for that would betray weakness on the part of the master which the servants are too apt to take unusual advantage of.

CHAPTER II.

HOW TO GET HEALTHY AND HANDSOME CHILDREN.

THE following observations regarding the propagation of the species and means for obtaining healthy and handsome children are taken from Hindu Medical Works of authority. From a careful perusal of these rules and regulations our readers will find that a good deal depends upon the husband and wife for getting handsome children.

In India menses begin in a woman at the age of twelve and continue till her fiftieth year. Generally menses continue for three days in a month and on the fourth day a woman gets herself purified after bathing. Sixteen days from the commencement of the menses are called *Ritu-Kâla* or the period of menstruation during which women take their conception. After sixteen days the mouth of the uterus becomes closed.

The conduct of a woman, during the period of menstruation, must be as follows. For the first three days she must abstain from sexual intercourse and from committing any sort of injury. She must sleep on a bed of *Kushâ* reeds, must not see her husband, must take pure and good food, must not shed tears, pare nails, rub oil, use collyrium, bathe, sleep during the day, walk quick, hear strong sound, laugh aloud, speak much, work hard, dig earth, nor air themselves.

Negligence in observing these rules creates the following defects in children. If a woman cries, during the menstrual period, the child gets bàd looks; if she pares her nails, it gets bad nails; for rubbing oil, it becomes liable to an attack of leprosy; for sleeping during the day, it becomes fond of too much sleeping; for walking quickly, it becomes fickle; for hearing high sound, it becomes deaf; for laughing aloud, it gets black teeth, lips and tongue; for talking much, it gets the habit of talking in vain; for working hard and taking too much air, it becomes insane.

After bathing on the fourth day of the menses, a woman should first see the face of her husband, for she gives birth to a child after the first man she sees under the influence of of desire directly after bathing when the period of menses is over.

On the fourth day after the menstrual flow is stopped, she must co-habit with her husband. She must not do so as long as the menstrual flow is not stopped. As an article, when it is thrown into a stream, goes down along with it, so when vital fluid is discharged into blood it comes out with it.

The following hints in connexion with procreation are taken from the Hindu Medical Works:—If a man co-habits with his wife on the first or the second day of the menses, he loses longevity; and if she conceives during that time the child dies directly it is born. If the conception takes placed on the third day, the child becomes shortlived and defective of organs. It is, therefore, proper that a man should know his wife in the night of the fourth, sixth, eighth, tenth or twelfth day. According to the distance of the night of co-habitation after the fourth, the child lives longer, becomes happier, more fortunate and prosperous.

The following rules about the birth of children are taken from the *Tantra Shastra.* There are three *Nad'is* or tubular organs connected with the vagina and passing unto the uterus; they are called *Samiraná*, *Chándramasi* and *Gouri.* If the semen is dropped at the mouth of *Samiraná* during congress, there can be no conception. If it is dropped at the mouth of *Chándramasi*, the woman gives birth to a daughter; and if it is dropped at the mouth of *Gouri*, she gives birth to a son.

It is, again, said in another work. If a man co-habits with his wife on the fourth, sixth, eighth, tenth, or twelfth day she gives birth to a son. If he does so on the fifth, seventh, ninth, and eleventh day, she gives birth to a daughter.

The following injunctions relating to co-habitation are laid down for men in the Hindu Medical Works. On the day when a man wishes to co-habit with his wife he should apply sandal paste and other fragrant substances after bathing, put on a beautiful raiment, use sweet-scented garlands and take wholesome and nourishing food. Then in the night, being influenced by desire, he must know her having the birth of a son in view.

A person who has overfed himself, who suffers from hunger and thirst or from any physical ailment, a child, an aged person, a diseased man, or one who is about to pass urine or excreta must not co-habit with a woman. A man should always avoid connexion with a woman in her season, as also diseased, elderly, and pregnant women, and as well as those who are not equally disposed.

The following injunctions are laid down for women :—A woman possessing the same qualities with her husband, as soon as her menstrual flow has stopped, should co-habit with him on even days beginning with the fourth with a desire to have a son.

How conception is formed in women is thus described by the Hindu Medical Writers :—If a man who has completed his twentieth year co-habits with a woman who has completed her sixteenth year, when the uterus, the generative organs, semen, blood, wind and heart remain pure, the woman generally gives birth to a healthy and strong child. Co-habitation of persons under this age does not bring on any conception, and even if one is formed, the offspring becomes short-lived, diseased and defective of organs. When a man and woman, co-habit with one another, actuated by sexual desire, and when pure blood and semen are discharged, pure conception is formed in a woman. Pure conception depends upon the purity of semen on the part of a male and that of blood on the part of a female. The medical writer *Sus'ruta* explains this point more clearly by citing a conrcete

example. He says:—If the parents suffer from leprosy the semen and blood become vitiated. And as an outcome of such co-habitation the child suffers from leprosy.

When a man and woman co-habit with one another, the semen of the male becomes mixed with a kind of seminal discharge in the woman called *artava*. Conception is formed by the union of semen with *artava* in the uterus. And as soon as conception is formed *sentiency* enters into the combined semen and female blood *(artava)*. As fire is engendered by the union of the solar rays with the sun-stone, so *sentiency* or *jiva* is formed by the union of semen and female blood. Excess of semen produces a male child and that of *artava* a female child. An eunuch is produced when they are mixed up in equal proportions.

If a man, for the sacred purpose of the propagation of species, co-habits with a woman according to the method mentioned above, he should know her again after a month, otherwise the mouth of the uterus being struck conception is destroyed. Some learned physicians hold that if with the reappearance of menses it is found out that that the woman has not conceived then a man should co-habit with her after a month. But if it is seen that she has conceived he must give up co-habitation.

If at the time of co-habitation semen is discharged first, then a strong and heroic son is born. If, however, feminine discharge takes place before, she gives birth to a daughter for an action always resembles the cause thereof.

Signs of conception are thus described by the Hindu Medical Writers. The earliest signs are as follows:—The woman does not get menses again, feels general exhaustion, and especially that of thighs and thirsty and worn out. The female organ becomes also a little swollen up.

The signs which appear later on, are:—Nipples become dark-blue, hairs of the body become erect, eye-lids become

closed, nauseating tendency, desire for getting good smell and general exhaustion.

The following symptoms during pregnancy presage the birth of a male child, namely expansion of the right eye, first appearance of milk in the right breast, plumpness of the right thigh, increased fairness of the face and colour, dreaming of mangoe, lotus, etc.

When after two months something elongated is perceived in the uterus it presages the birth of a daughter.

When something like a crescent is perceived within the the uterus it shows that the woman will give birth to a enuch.

If a woman acts like a man at the time of co-habitation she gives birth to a daughter who gets the nature of a man.

For getting handsome and healthy children a mother should follow the following precautions laid down by the Rishis for their guidance.

From the very first day of conception a pregnant woman should remain pleased at heart, adorned with beautiful ornaments and be always of pure conduct. Putting on a white cloth she must always remain enaged in worshipping her elders and the Brahmanas. She must take juicy, sweet, delicious, liquid, light and well-cooked food. She must always avoid physical exercise, fasting, sexual intercourse, works entailing mental anxiety, night-keeping, sorrowing, riding horses and elephants, forcible suppression of the passing of water and excreta, and lying down in an altered state. She must not touch an ill-clad, grim-visaged woman, or one having defective limbs. She must not take bad smell, see unpleasant sights, hear unpleasant sound, take rotten, hot, pungent or heavy food and must not drink wine or other intoxicating liquors. A pregnant woman must not speak very loudly for that destroys conception. Nor she should rub too much oil on her person, lie down on a hard bed or on a high place. She should with great care follow

these rules. If a pregnant woman takes interdicted food either abortion takes place or the child dies in the uterus. If a woman takes food during pregnancy which increases air, the child becomes either hunch-backed, blind or dwarfish; if she takes food which increases bile, the child becomes bald-headed and of twany colour; if she takes food which increases cough, the child gets leprosy and becomes pale. If any part of a woman's body is affected with any disease, the child in the womb gets a similar affection. A woman should, therefore, be very careful lest she might contract any disease, and should always guard herself against any accidentor sudden fall, etc.

The formation of the body in the uterus is thus described in the Hindu Medical Works:—

There is no peculiar organ for the semen, but it is supposed to be contained in every part of the body, as butter is in the milk, or sugar in the sugarcane. There is a duct on the right side of the mouth of the urinary bladder, where it is collected, and passes through the urethra in the time of coition.

The menses of the woman disappears when she conceives, and it circulates towards the mammæ where it is collected and produces milk.

The germ thus formed contains a small proportion of the five elements; each of which assists in promoting the development of the other elements, and of the body in general. Jiva or the soul is last engendered, and like fire produced by a burning glass, the mixture of the menses and semen produce heat. When the air separates the particles of the semen it produces twins, triplets, etc. When one of the constituent parts of the embryo is unhealthy, the conception will be so; and, if both the menses and semen are impure, as when the parents are affected with leprosy, the offspring will also be afflicted with this disease.

The germ in the uterus is like a shrub, the vessels of which are connected with the uterus, by which the blood of

the mother is circulated in it, and nourished. The germ is near the fire of the mother at the navel, is inflated by the air *(bayu)* and fire, which the embryo contains, by which it is expanded into its different parts, forming the vessels, circulating the juices, and from which its members are formed; like the potter giving figure to the piece of clay upon his wheel.

In the first month, the mixture of the semen and menses forms a small mass like a pea *(kalai)*; seven days after conception it has the form of a bubble, or inflated bag. On the tenth it is red, and on the fifteenth it resembles a small round piece of flesh. This shortly enlarges in the same imperceptible way as the moon enlarges in size *(Jyotistatwa)*. At one month it has small fibres proceeding from it, and is animated with life *(prana)*. The point of the vertebral column, is to the body, what *Mount Sumeru* is to the world, and in that point the gods of the body reside (Bramha, Vishnu, etc.)

Should the germ become of a circular form *(pinda)*, it denotes a male; an oblong form *(Pashie)* a female; and an irregular form *(Arbuda)* a hermaphrodite. In the third month five eminences appear, which when developed become the hands, feet and head. The other smaller parts of the body are then but imperfectly formed.

In the fourth month the members are more distinctly developed; and the heart of the fœtus being perfectly formed, life receives its active powers, and has a desire for the assistance of sense and activity. Life then acts as in its former state of existence.

In the fifth month, the powers of the mind are increased; and life performs its usual actions. The nose, mouth, eyes, throat, and abdomen may now be distinguished; and at six months all the members are formed, and the understanding is added.

At the seventh month, the body is completely formed, and the members can act separately, and possess life, mind,

and understanding. The essence of the strength of the system *(ozah)* is imperfectly formed, even at the eighth month; and on this account, should the infant be born during this month, it will die. During the eighth month the joints are formed, the parts move on each other, the fœtus requires food, and, by the heat of the mother strength is added. At nine months the mind and memory are active, it moves about, and it receives nourishment from the mother. According to some, by means of a vessel which passes from the mother's breasts to the mouth of the embryo; by others it is stated that the vessels of the umbelical cord have a communication with the vessels of the mother, and convey blood to the fœtus, by which it is increased in size. In the ninth month, the woman is to remove to the house *(sutiká griha)* prepared for her delivery.

At the tenth month the fœtus acquires knowledge, and prays to God, and sees the seven heavens, the earth, and the inferior regions. By the air of the pelvis *(apana bayu)* the fœtus is then expelled; as an arrow is shot from a bow, and the child falls insensible to the ground. All his former knowledge is immediately forgotten, and on losing so many pleasing illusions, he cries (Jotis).

During the time the fœtus is in the uterus it does not discharge its evacuations because they are in small quantities, and the air which discharges them is not present in the intestines *(pakasia)*. The fœtus does not cry in the uterus, as the mouth is closed by the fœtal membranes, the windpipe is filled with phlegm, and there is no passage for air. The respiration, sleep, and turning of the fœtus are performed by the mother, as she sleeps, etc.

By nature, the situation and form of the different parts of the body are developed. So that the hair is formed on one part, and is absent at another part of the body. If the quality of happiness *(satwaguna)* be in excess, the child

knows the state it held in its former condition; and does good or bad actions accordingly, and acquires its former qualities.

The hard substances of the fœtus, as hairs, bones, nails, teeth, vessels, ligaments, etc., are produced from the semen, and resemble the same parts in the father; and the soft parts as flesh, blood, fat, marrow, heart, navel, liver, spleen, intestines, are formed principally from the blood of the mother, and resemble her.

The growth and strength of the body, the different colours and the duration of life, are produced from the *(rasa)* according to the qualities of the food of different kinds generally taken by the parents. The senses, knowledge of the arts, and life (jiva), happiness, misery, are produced from the parents' good or bad actions in a former state of existence.

The fœtus in utero is bent on itself with his head upwards, and mouth towards the spine of the mother. His hands and feet are bent, and during parturition the air turns the body and brings the head downwards, and he knows his former history. The uterus a dark and disagreeable place, which the Brahmans eledge is a kind of purgatory. If the mother eats proper food, the child receives its nourishment from the umbelical cord which is connected with the mother, and by means of the cord the blood is conveyed to the fœtus which thereby grows.

As we have said before that in the fourth month the heart is formed in the embryo and, therefore, it desires for various objects. Because there are two hearts in a woman at this time, therefore, the desire for various objects of enjoyments cherished by her, is called *douhrida*. If her desires are not fulfilled—the child becomes hunch-backed, lame, blind, and gets similar other physical deformities. If a woman gets all her objects of desire at this time, she gives birth to an accomplished child. If any particular sense of the woman does not get the object it seeks, the child becomes defective in that particular organ. If a woman expresses a desire for

seeing the king, the child becomes extremely lucky and rich. If she cherishes a desire for silken clothes or ornaments, she gives birth to a beautiful child fond of ornaments. If a woman wishes to live in a hermitage, the child becomes pious and of controlled soul. If she wishes to see temples, etc., the child becomes angelic in nature, and if she wishes to see serpents and other ferocious animals, the child becomes cruel by nature. If a pregnant woman wishes to eat buffaloe-meat the child becomes heroic, of blood-red eyes and profuse hairs. If she wishes to have pork, the child becomes sleepy and heroic; and if she wishes for the meat of deer, the child becomes quick-coursing, powerful and a forest-ranger. Save these if she wishes for the meat of any other animal, the child is born with the nature and conduct of that particular animal.

The following regulations about diet and regimen during the period of pregnancy should be strictly observed by a woman, if she wishes to have healthy and handsome children. In the first, second and third months of pregnancy, a woman should take delicious, cooling and liquid substances. In the fourth month she should take milk, butter, meat of wild animals and sweet rice. In the fifth month she should take milk and food prepared with clarified butter. In the sixth month she should take ghee and barley or rice gruel, and so in the seventh. In the eighth she should take meat, milk; and she is also allowed to take barley, rice-gruel and meat of wild animals till the final day of her delivery.

Health and bodily formation of a child also depends a good deal upon the manner of delivery. The following remarks occur in the Hindu Medical Works about all the particulars of delivery. When the time for delivery arrives, oil must be rubbed on the person of the woman and she should bathe in tepid water. She should then be made to drink rice or barley-gruel mixed with clarified butter. When labour pain sets in, she must be made to lie down on a soft and spacious bed, expanding her legs, placing her head on a

pillow and with her face downwards. Four women, who are brave, well-trained in the science of delivery, and who have seen and done many cases of delivery should be appointed as attendants. But they must all pare their nails before they begin the work. The midwife and the nurses should take every possible care about delivery; any carelessness or negligence on their part, may bring on physical deformities in the child. It is, therefore, absolutely necessary that people should be very particular in selecting clever and experienced nurses.

The following instructions about rearing up of the child are laid down in our medical works. The baby should be covered with a silken cloth and should be kept on a silken bed. A piece of cloth soaked with oil should be kept on the head of the baby. Fire should always be kept in its room. One should simply enjoy the pleasure of touch by placing the child on the lap—but must not speak aloud to it or break its sleep, for in that case it will grow to be a coward. The nurse should not suddenly take it up on her lap or on an elevated place. Nor should she make it sit suddenly for that will make it hunch-backed. Renouncing anger she should console the child with hundreds of sweet words. She should always protect the child from wind, solar rays, lightning, trees, creepers, empty houses, low places, water, etc. When it grows six months old it must be given light but wholesome rice. Before that it must be fed entirely with milk. Mother's milk is particularly preferable; but if she gets any disease, cow's milk should be availed of. A mother should be always careful in keeping her milk pure. Heavy and unwholesome food vitiates mother's milk. Taking meals irregularly also does the same. So a mother should be particularly careful about the quality of the food she takes and observe regularity in her diet, for bad milk may create any number of diseases in the child which may break down its health for good. The value of mother's milk is beautifully described in the following sloka:—"O lady, may the four oceans, for increasing the

strength of the child, daily carry milk to thy breast. May the child by drinking thy ambrosial milk acquire a long life like unto the celestials drinking ambrosia."

Afterwards as the child will begin to grow up, parents should take every possible precaution about its food, exercise, etc. It must be always given healthy, wholesome and easily digestible food. It must be clad in clean clothes and kept in dry and well-ventilated rooms. It must have exercise and airing regularly. If parents observe all these important laws of health about their child from its very infancy, it will grow up to be sufficiently strong and handsome in time. Thus we see that health and strength of children depends mainly upon the parents, who should always consider it a sacred duty to look to them zealously. The propagation of species is a religious duty with the Hindus. The husband knows the wife not for the satisfaction of sexual desire, but for the propagation of the race. It is, therefore, religiously obligatory on the parents that they devote particular attention towards the rearing up of their children so that that they may turn out to be the glories of the race, and not a pack of weak, effiminate and imbecile creatures.

CHAPTER III.

HOW TO TRAIN UP CHILDREN.

In the previous Chapter we have clearly shown, as explained by the saintly authors of Hindu Medical Works, how people, by their own care and attention, can get healthy and handsome children. It is, indeed, a pleasure—a heavenly joy to see beautiful and healthy faces around us. Strong and handsome children are, undoubtedly, a source of great delight to parents. Similarly pious, good, honest and well-behaved children are sources of pride and glory not only to their parents, but to the family, nay to the entire country to which they may happen to belong. As it depends mainly upon the parents to propagate and rear up handsome and strong children, if they studiously follow the instructions vouchsafed by the Rishis for their guidance, so may they train up their children as good and honest members of the family if they simply consider it their duty to do so. To train up their children is, no doubt, a very difficult task, but a good deal of domestic happiness depends upon the training which they receive at home. Education of children is a matter of serious responsibility with their parents. That father is no father who fails to satisfy this most important duty which he owes to his sons and daughters. They are like so many trusts committed to our care by the Almighty, and we will, undoubtedly, be guilty of a gross iniquity if we fail to look after their physical, intellectual and moral development. Parents should always remember that real education means healthy and proper development of the body, mind and heart. And when they seriously take up the problem of child-training, they must make such arrangements as will help their physical, mental and moral culture. Unless equal and proper attention is paid to the culture of their mind, body and heart,

they will not grow up as ideal children in the beginning, and ideal men and women afterwards.

Physical Training.

THE Hindus regard the body as a sacred house wherein dwelleth the Divine Spirit. For intellectual or moral culture, first of all, a healthy body is absolutely necessary. Without good health and sound physique no one can make any progress either in studies, worldly activities, religious ceremonies, or spiritual discipline. And the enjoyment of a healthy life all through, depends mainly upon the attention and care which parents pay to the physical training of their children. For acquiring good health and a sound and strong body, children, first of all, must be given good food. By good food the Hindu Medical Writers never mean palatable and rich dishes, but wholesome, easily digestible and fresh articles of diet. Parents should also pay attention to regularity and punctuality of hours at which meals are taken. By all means they must always avoid irregularity in this matter. They must see that children always enjoy fresh air and live in healthy rooms. They must encourage their children in taking regular exercises and playing manly sports. If we carefully go through the ancient Aryan method of teaching, we will find that the Rishis paid every possible attention to the physical culture of children, they always allowed their children to take part in manly sports and pastimes. They must also impress upon the minds of their children the necessity of physical culture so that they may gladly take to it.

Intellectual Training.

While imparting education to their children, parents should of first all try to secure the services of qualified teachers—men of character and intellectual worth, for without the help of good teachers, children cannot be properly trained up. They must pay attention to the fact that both the

mental and intellectual faculties of their children are properly trained up. Real education does not mean that a child must get by rote a number of subjects without understanding them thoroughly. This is the great defect of the system of education now obtaining in our Indian Schools. Teachers only see that their pupils get by heart a number of subjects, without understanding them throughly, within a limited number of years, so that they may qualify themselves for some particular tests of examination. Any casual student of the Ancient Hindu System of Education will find that such was not the case before. The ancient Hindu teachers always paid attention to the culture of mental and intellectual faculties in their pupils, so that they might be be perfect and thorough masters of the subjects taught to them. The best way for developing these faculties in children is always to keep them in charge of qualified teachers who must try to instil lessons into their minds not only from books alone but also from all the natural objects around them. They must be taken to musuems, botanical gardens, mountains, rivers, seas and other natural objects, so that they may see these things for themselves and form accurate ideas both by their own thoughts as well as by the help afforded them by their teachers. Such a training creates habit of independent thought and, therefore, originality in children, and develops their intellectual and æsthetic faculties. Mere book learning is of no practical value to pupils unless they master the subjects explained in the book. And if by proper culture the faculty of thinking and understanding receives a healthy growth and development, children, in no time, can collect all other accessory informations from books and elsewhere. That India could produce so many eminent and great men before was simply owing to this healthy system of education prevailting at the time.

Moral Culture.

It is the most important of the three, for it develops the real man in the child and paves the way for his future greatness. But unfortuanately very few parents pay any attention to this most important department of the education of children, as if they think that education is complete if a boy can pass certain examinations for qualifying himself for some service in the State or for some State-recognized profession, such as, Law, Medicine, etc. The degeneration of India of the present day, is owing to this sad but grave misconception of guardians regarding the education of their wards. This pernicious system is turning out daily from the smithy of schools a number of boys with heads disproportionately developed, but mind and heart considerably, if not absolutely, stiffled. Now in our eager desire for acquiring riches we pay greater care and attention to the development of intellectual faculties but pay lesser, and sometimes no, attention to the culture of those moral virtues without which a man does not become the real man but an apology for the same. It is for this reason that Ancient Indians paid very wisely a greater attention to the cultivation of those moral virtues in students which form the real character that is the crown of humanity, for without it a man is not a real man but a beast in human shape. The highest object of a man's life, according to the Hindus, is not to make money, acquire power and influence and enjoy creature comforts, but to live for others, to hold up examples before the rising generation and to establish the Throne of the Almighty in the world.

For affording moral culture to their children parents, first of all, must impress on their minds the existence of God and make them God-fearing. This they can better do by their own personal examples. The object of the Rishis for laying down, a round of religious rites and ceremonies for a householder is to afford early religious instructions to the children of the family. Parents must daily worship the

Almighty and devoutly perform the daily duties. Such a practice on the part of the parents will early make an impression on the mind of the child that there is a Higher Force in the world—that there is a Living Omnipotent and Omniscient God who will always bear witness to their misdeeds, even if their parents or teachers might not see them. Such a conviction, such a healthy belief that a Higher Unseen Power will see our dark deeds, even if we may happen to perpetrate them behind human vision, is an incentive to good works and an obstacle to bad deeds. It is, therefore, absolutely necessary for parents to impress upon the mind of the child the existence, power, and goodness of the Almighty, and to convince them that God sees both those of our thoughts and deeds which are beyond the ken of human perception. A strong and living faith in the power of God will keep the child both physically and mentally pure, for this belief is the root of true purity. He should then be taught his duties towards his Almighty Maker. He must learn that he can not please God by mere idle offerings or insincere prayers. To please Him he must be like Him and do all those works which He loves.

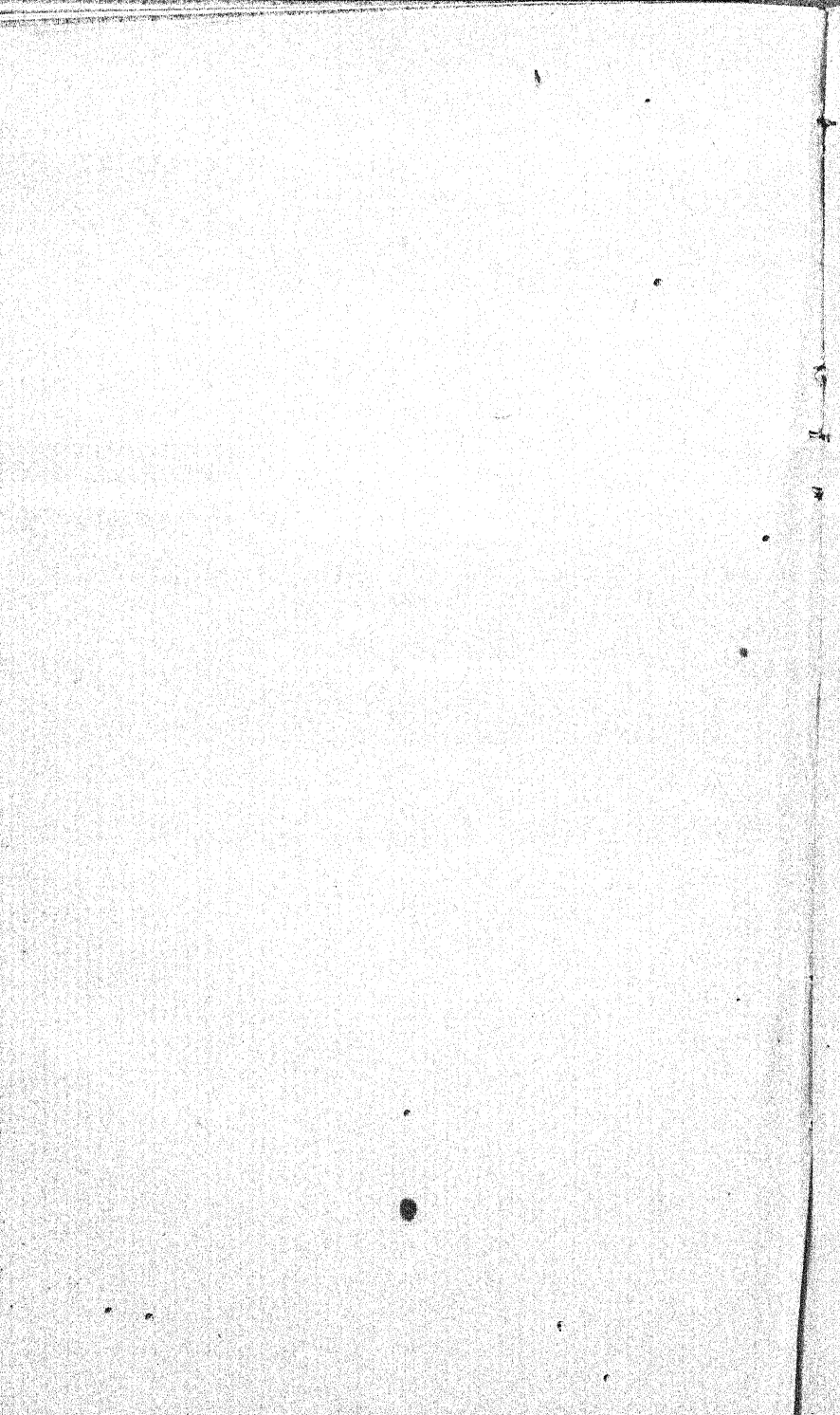
They should next be taught their duties towards their parents whom the Rishis describe as the loving gods on earth. Next to the Almighty God they must worship their parents by sacrificing their own will to theirs and by doing all in their power to please them. Similarly they must be taught their duties towards all others with whom they come in contact in their everyday life, such as brothers, sisters, teachers, friends, relatives, servants, etc. In this way the child will early develop in himself the golden virtues of gratitude, obedience, love, sympathy, reverence, etc., which are the essentials for making a man really great on earth.

But in teaching childen these duties parents should not deliver to them merely abstract instructions, for they do not make any lasting impression on their minds. They must be

llowed to mix with all, they must be taught to observe all he passing events and incidents of a family life, such as pirth, death, success, failure, etc., and see the will and Hand of Providence in all those events and be thankful and obedient o Him. They must be allowed to live with their brothers nd sisters, to play with their friends, visit their relatives, for uch an association develops many virtues in the child. But ere it must be understood by every thoughtful parent that such an association must be always conducted under healthy imitations and restrictions, and always be in the company of heir parents or of other responsible persons. Whenever hey may happen to fall into evil ways, maltreat others, or use bad words they must be mildly, but strongly, admonished. Similarly they must be encouraged when they do any good work. As it is not better to shut up children which represses many good qualities in them, so it is not safe to allow them associate with bad children. It is, therefore, highly important for parents to select good company for their children and make them mix and play with their companions always before their eyes. They should sometimes become the playmates of their children and treat them in such a way, that they may take their parents into confidence and communicate to them their heart and mind. In this way formation of bad-habits should be eschewed and that of good ones encouraged by those who are in charge of their training.

Children must be taught from the very beginning to treat well their guests, relatives and the domestic animals. By this they will gradually acquire that healthy feeling of love for others and the brute creation. They must be brought up in such a way, that they may learn to not care for themselves only, for selfishness is a great enemy to the development of moral virtues and the real happiness of man.

We will close this chapter by pointing out one most important duty of parents regarding the training of children, minor details of which they may settle for themselves. This

sacred duty is that they should avoid placing bad examples, either by their own conduct or that of others, before children. They are imitative by nature, and are prove to imitate bad examples more readily than good ones. Children can never be brought up better in a family, where bad deeds are daily perpetrated by the elderly members thereof. We must sacrifice a good deal, if we wish to rear up our children under a healthy moral atmosphere. We must always remember that it is not an easy matter to discharge parental duties. With the birth of a child our responsibilities of life multiply themselves a thousandfold, and if any body is responsible for the ruin of children, no one is more responsible for the same than the parents are.

CHAPTER IV.

HOW TO LIVE LONG.

GENERALLY we find people work in this world guided by three aspirations, namely, long life, health and wealth. These three are inter-dependent upon each other. One cannot acquire a long life, without health and the wherewithal of existence. Similarly, he cannot acquire the realization of his second and third aspirations without the aid of the other two. But *how to live long* is the one universal cry of humanity. Every one in this world seeks a long life, but very few know that it depends entirely on our own individual exertions.

According to the Hindu Rishis there are three principal conditions necessary for acquiring a long life in this world, namely, (1) strict adherence to the laws of health; (2) purity (physical and mental); (3) strong and living faith in the Will, Wisdom and Mercy of Providence.

In a previous chapter we have described the laws of healh which we should follow. We have given also detailed accounts of diet and regimen which we should take as well as of the means of healthy living. On this head, people should remember that they should be strict about food, physical exercise, mode of living, if they want to live a long life. The general rules for acquiring longevity which all can safely follow, are that they must take good, fresh, wholesome and light food and must take it at fixed hours and not irregularly. They must avoid such articles of food and drink which create unusual nervous excitement in them and create equal depression afterwards. They must avoid night-keeping, sexual indulgence and similar other habits which bring on dissipation. They must take regular healthy exercises and enjoy as much fresh air as possible. They must acquire the habit of working at regular hours and enjoying leisure sufficient for the purpose of good health. These are the few general rules

of health which people may follow with immense profit if they wish to live long.

The next condition of vital importance for acquiring a long life is *purity*, both physical and mental. Physically people must always remain pure, for physical impurities bring on many ailments which cut off men in the prime of youth. By physical purity we mean that people should always put on clean clothes. No dirt or impurity should be suffered to be deposited on the person of a man which closes up the pores of the body stopping the usual and necessary perspiration. By physical purity we also mean that men must not indulge in vices like sexual indulgence, drinking, frequenting bad places like grog shops, etc.

Like physical purity mental purity is also a *sine qua non* for the acquirement of longevity. It has been scientifically proved both by ancient and modern advocates of mental science that mind is intimately associated with body and that mental actions produce a considerabie influence on bodily actions. Impure thoughts therefore produce such a depressing influence on the body that it becomes absolutely shattered by their continued repetitions. Immoral and sinful desires originate primarily in the mind which require the help of the body for their performance. Thus body is led to work many bad and sinful deeds under the influence of the mind and eventually suffers from the effect thereof. Take for instance sexual desire. It first springs up in the mind. Body afterwards becomes an agent thereof. And if this desire frequently arises in our mind and we surrender our body to its gratification, it is sure to bring on both mental and physical depression in the end which are undoubtedly the royal roads of premature death and decay. Similarly other evil thoughts produce a very serious and pernicious effect on the body. Mental tribulation, produced by immoral thoughts, engenders physical tribulation which in times shatters our health and ultimately brings on premature

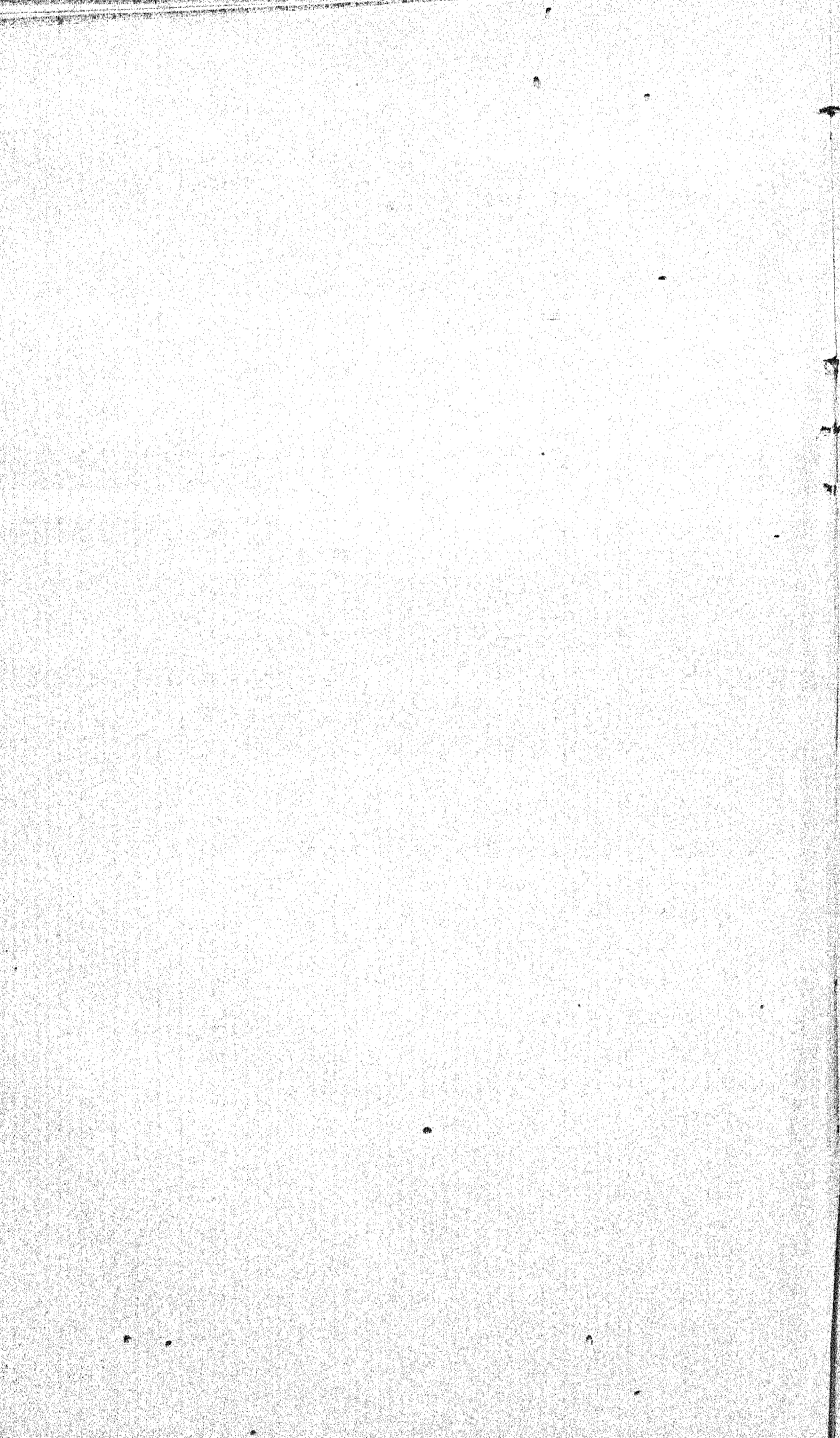
death. Those, therefore, who care to live long, must always guard their minds against the intrusion of evil thoughts. They must be absolutely pure in mind. They must convert it by culture into a divine tabernacle where nothing but angelic thoughts will find admission. They must always know that mental purity spiritualizes our desires, and spiritualized desires save us from many sufferings, physical and otherwise.

The third condition, namely, strong and living faith in the Will, Wisdom and Mercy of Providence is of the greatest importance to mankind for acquring longevity. Sudden calamities, misfortunes and various worries of life shorten the span of human existence on this earth. Death, poverty, anxiety for illness and similar other circumstances over which there is no human control stand seriously in the way of human longevity. A man is seen hale and hearty just now enjoying the prime of life. A death occurs in the family or an incident of disappointed love takes place. It preys heavily on his mind and the next day you find him aging fast almost growing prematurely old. Such incidents are everyday occurrences in this world. Disappointments, calamities and misfortunes we cannot ordinarily overcome in this world. They tell seriously upon our mind and body and bring on premature death. These troubles people must have daily in this world and they must not be afraid to confront them, for one grand means has been laid down by the Rishis for braving these dreadful enemies of mental and physical well-being. This means is nothing, but a strong faith in the Will, Wisdom and Mercy of Providence. Death of our dear and beloved ones will not disturb in the least our mental and physical equilibrium if we see the hand of the All-Merciful God in the incident and believe devoutly that it is sent to us purely for the purpose of preparing our mind for receiving divine light and mercy. Those, who-have strong faith in the Will and Mercy of God, are never upset by the

death of those whom they love most. Death may break down the mind and health of an ordinary person but it makes no impression on the mind of a believer—upon the mind of one who has unflinching faith in God, who is devoted to His Great Will and who sees His Merciful hand around him.

Like death we have many other troubles in this life. One man is rolling in riches to-day with thousands of attendants to minister to his wants, standing over the mighty rock of worldly power and influence. Next day by an unforeseen incident he is reduced to a miserable state of indigence having not even resources enough left to him to maintain his own self and family. Starvation stares him in the face and he witnesses his dear ones suffering from the direst affliction of hunger and thirst. Such a sudden change of circumstances is sure to tell upon the mind of an ordinary mortal and produce pernicious effect upon his constitution. Nay such a blow may put an untimely end to his mortal existence. But such a misfortune, however great and mighty it may appear to others, is but a trifle to a man of faith. He welcomes it as a gift from his Living God and remains unmoved and unaffected like a firm rock. Such is the influence of faith upon the life and character of a man. He sees the will and loving hand of Providence in these events and does not consider them in the light of misfortunes but he regards them as chastening rods for purifying his spirit and keeping himself aloof from worldly attachments. Verily does he believe that attachment is the root of worldly miseries. Death or poverty produces no impression upon a mind which is shorn of worldy attachments.

There are innumerable miseries like death and poverty from which men suffer in this world. All of these are created by our own selves and may be avoided if we have a strong and living faith in Providence. Whenever we meet with accessions of fortune we thank God for the gift, but we forget His kindness in our miseries. But a true man of

faith regards weal and woe, birth and death, affluence and indigence in the same light and remains unaffected by the same. We must learn to thank God when there is a birth in the family considering it as a gift from Him. And we must thank Him equally when there is a death thinking that the Almighty has taken the dead one to his merciful Throne for giving him a better end there. We should thank the Loving God whenever we get an accession of fortune taking it in the light of a divine gift. And similarly we must thank Him when He sends indigence and poverty, for they also are His gifts of mercy for teaching us His ways. Happiness or misfortune—everything emanates from the Divine grace. We make differences only when we are steeped in ignorance and worldly attachments. But we find none when we look at things with the eye of faith and when our heart is illumined with divine light. Weal or woe we have none in the world. We are God's custodians in this world—we have been sent to carry out His Divine Will—we are born to establish His Throne in the world. In happiness we must say "Lord hath sent it"; in misery we must declare "Thy Will be done." These are the words of a man of faith, and this healthy condition of mind is the outcome of the influence of Divine faith on the life of an individual.

CHAPTER V.

HOW TO LOOK BEAUTIFUL.

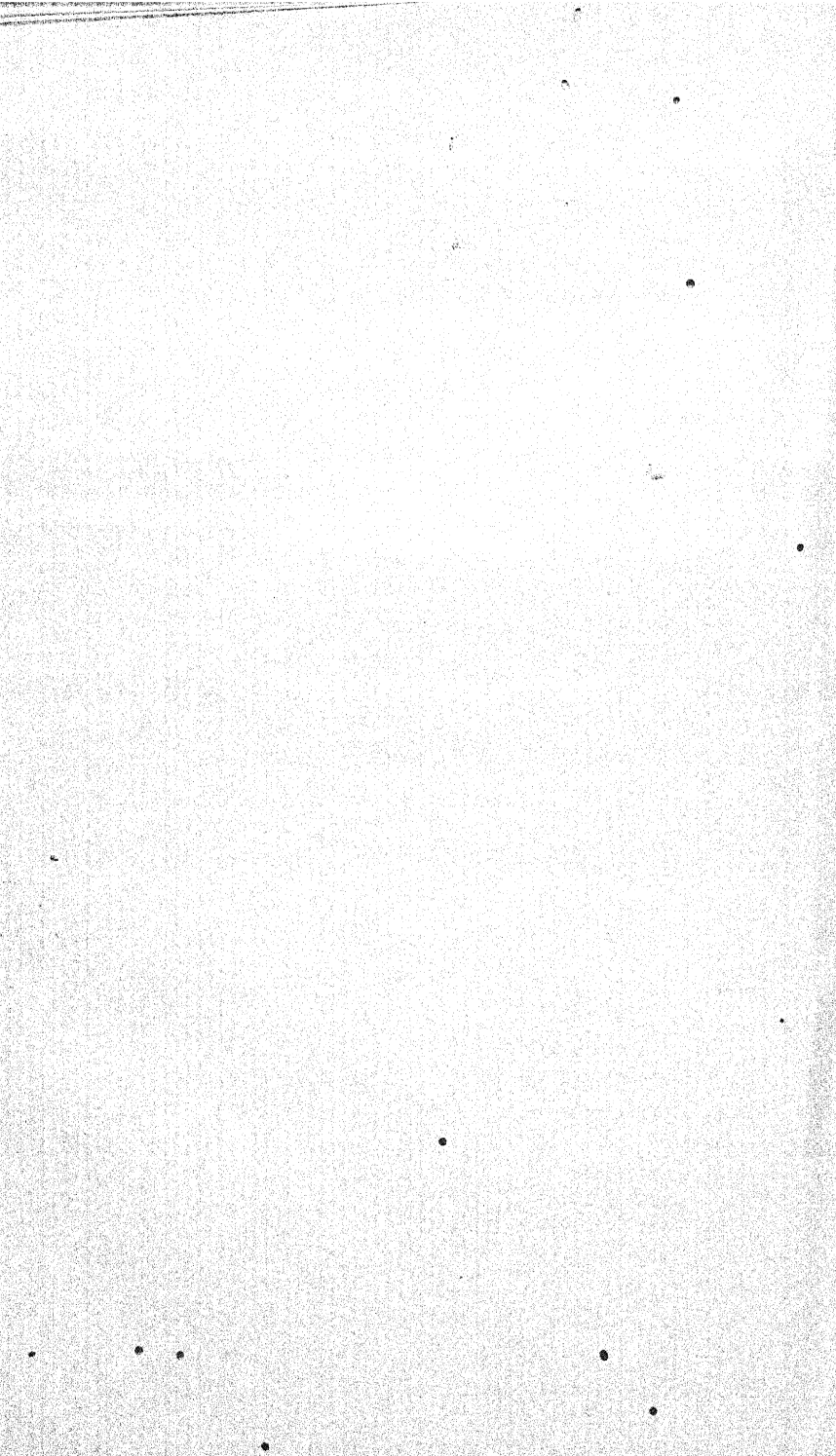
"HANDSOME is that handsome does" is undoubtedly a golden maxim for gaining popularity in this world, but a handsome face is of no mean importance for the purpose. To gain success in the world, a man must make an impression upon the mind of those with whom he has to deal, and this he can easily do at the first sight if he has a handsome appearance. A good and beautiful feature stands an individual in good stead like intelligence. It is, therefore, necessary that a man must know the art of looking beautiful. Beauty is a natural gift no doubt, but a man, by his exertion, can increase, or at least can cover his ugliness, to a considerable extent. We find many careless people around us, who do not care for beauty at all; on the other hand, they sometimes neglect the precious gift of natural beauty to such an extent that they look positively repulsive in the long run. Those foolish wights must know that beauty is a divine gift and it is their duty at least to preserve it, what to speak of spoiling it. Beautiful faces, men or women, are rarities on earth. They are the salt of human existence and a source of delight to their friends and admirers. Who is there on earth who is not moved by the angelic beauty of a woman's face? What female heart is so callous that it is not touched by the charming countenance of a handsome man? It is this beauty which generally draws men and women towards each other and ultimately brings an attachment leading to the formation of nuptial connection. And again it is this divine beauty which keeps a loving pair attached towards one another all through their earthly career. By laying a particular stress upon beauty we do not mean to say that accomplishments and human virtues do not play an important part in the formation ofmutual attachment. What we mean to say, is that beauty

plays no less an important part, and therefore its preservation or cultivation must not be neglected or despised. There is no dearth of instances in this world where a considerable success seems to have been acquired by a beautiful face. It is an open secret, we make bold to say, that a beautiful countenance is more powerful than moral and intellectual accomplishments in making an impression upon another's mind or forming attachments earlier.

As to the art of looking beautiful only a few words can be said. In order to know how to look beautiful a person must acquire the taste of appreciating beauty both in men and women and natural objects around. Æsthetic culture makes a man perfect. He must learn to see and appreciate beauty in the lovely moon, in the star-sown sky, in the rippling rivulet, in the rising mountain, in the blossoming flower, in the foliage-topped trees, and in thousand other beautiful objects of mother Nature, as well as in the beautiful face of a child and in the charming countenance of a woman. Such perception of beauty creates the spirit of appreciation and admiration in a man. When a man acquires an eye for seeing beauty, and an heart to appreciate and admire the same, or, in other words, when he has acquired an æsthetic taste, he gradually learns the art of looking handsome and beautiful. With an eye on beauty, a person can arrange hairs in a nice way, put on clothes properly and decently, walk and move gracefully, talk and converse glibly and sweetly, look and smile charmingly, for all these actions and movements make a person graceful and handsome to the eyes of others. Excessive personal decorations are not at all commendable, for they form one of the cries of modern society; but they are necessary, when done on a decent and moderate scale for helping a person to appear beautiful. And one, who has an eye for seeing and appreciating beauty in others, can easily make personal decoration, if it may be called so, in such a way as to attract the admiration and attention of

others, instead of exciting a feeling of repulsion which pompous and gaudy decorations generally do. Decent adornment of one's own person depends upon taste and æsthetic culture. As we have said before, one who can see beauty in others can adapt himself or herself accordingly.

The second important expedient for making one's self handsome is the strict observance of the laws of health. There can be no beauty without health. A highly beautiful person, if he suffers from ailments and is always sickly, does not appear handsome at all, though vestiges of pristine beauty may occasionally appear on his countenance. It is, therefore, absolutely necessary for a person who wishes to look beautiful that he must always observe the laws of health inasmuch as health adds grace to beauty. And a healthy person always looks better than what nature has made him. In fact, beauty is the necessary accompaniment of health.

The third caution which a person, wishing to look handsome must take, is to avoid dissipation. It is the crying evil of high social life, and many an unhappy youth have fallen willing victims at the altar of Bacchus. Dissipation breaks down our health, and gradually robs us of the grace, beauty and loveliness of our features. However attentive persons of dissipated habits may be to personal decorations, nothing on earth will help them in retaining their beauty unless they stand steadfastly aloof from this fashionable evil of our society.

CHAPTER VI.

HOW TO KEEP YOUTH PERMANENTLY.

THE science and art of keeping youth permanently were known amongst the ancient Hindus. In fact it was an art which they acquired mastery of, and ancient Hindu literature teems with instances, where men and women are seen enjoying permanent youth and others regaining it after they have lost it. *Jvara* or decrepitude is a state immediately preceding death in the natural order of things. It is, indeed, a misfortune to come by premature decrepitude like that of meeting with untimely death. This premature decrepitude and death was not known in other ages. They have come to this world in the train of the Kali Yuga or the present cycle, as the Hindu Rishis rightly observe. If we carefully try to unfold the secret meaning of this golden saying we will find out the key to the lock of that very useful art, namely that of keeping youth permanently. History says that our forefathers enjoyed youth up to a very long time and died at a very advanced stage. Our sacred literature, even now, contains instances of men and women enjoying youth permanently. All these statements surely are not wilful distortions of truth, they are as real as the daylight before us. And if we compare the life and manner of living of the present generation with that of the ancients, we will arrive at the real truth and see why our forefathers enjoyed youth for a far greater period of their mortal existence than we,—their wretched descendants of the present living age, not the real types of humanity but an apology of the same,—can expect to do. It is not an uncommon case in India to see a young man of thirty with all his hairs grown grey, suffering from all forms of weakness,—nervous, physical and mental, the characteristics of decrepitude, which did not visit the ancient Hindus even when sufficiently old,—and dragging on a

miserable state of existence. Properly speaking old age in India now begins directly after the fortieth year and people grow weak and feeble directly after that age. Compare the distribution of ages with that prevailing in ancient India.

'There are three ages, childhood (*Valya*), manhood (*Madhya*), and decrepitude (*Vârdhakya*).

1st. Childhood extends to the fifteenth year and is distinguished by three stages :—(a) Period of suckling, *i.e.*, up to one year; (b) the period in which milk and rice form the food,—this period extends to the second year; (c) when rice is the principal food,—this period extends from the third to the fifteenth year. During this period phlegm is in excess.

2nd. Manhood extends from the sixteenth year and is divided into four periods, *viz.*, *Vriddhi* or growth which extends from the sixteenth to the twentieth year; *Yauvana* or the dawning of youth,—from the twentieth to the thirtieth year; (c) *Sampurnatâ*,—from the thirtieth to the fortieth year, when all the humours, senses and strength are in their full development; (d) *Hâni*,—from the fortieth to the seventieth, when all the powers of the organs are on the wane. Bile is, at this period, in excess.

3rd. Decrepitude extends from the seventieth year till the person's death, during which humours, senses, strength and animation sink day after day. The muscles become soft, flaccid, the hair turns grey and falls off, the body becomes bent, and the person is afflicted with coughing, asthma, etc., His powers fail him and he becomes incapable of attending to any work, and all other signs of decrepitude manifest themselves,—like an old house in the rainy season with many props. In this period of life air is in excess and nervous diseases prevail.

What do we find from this comparison? Old age, to speak correctly, in majority of cases in present India, begins not from the seventieth year, but from the fortieth, or, at the

outside, the fiftieth. What a miserable change has befallen the present generation of India's millions! To what a dreadfully short limit their manhood or youth has been reduced! This, indeed, is a deplorable state of things to which every thoughtful Indian should pay his best attention. It is, indeed, a miserable sight to see our young men and women suffer from decrepitude and old age when otherwise they, like their predecessors, should have enjoyed the prime of youth.

Let us first examine the causes which bring on premature old age and decrepitude and suggest the remedies thereof. The causes which principally operate in this direction are—(1) Negligence in following the laws of health; (2) Worries of life; (3) Habits of dissipation; (4) Excessive struggle for existence which produces consequent physical and mental prostration. That we grow old even when we should be young and, strong is simply owing to our own indiscretion. If we, from the very beginning, observe strictly the laws of health, regulate our diet, take regular and healthy exercise, and control our appetites, we shall live a healthy and youthful life for a sufficiently long time. We should be particularly careful about the selection of our food. We have seen before that in childhood phlegm is in excess and during this period the diet should be regulated judiciously. On the other hand such food and precautions should be taken as keep phlegm under a healthy control. Similarly in manhood bile is in excess and precautions must be taken accordingly about our food. In old age air is in excess and a strict eye should be kept on our food so that it may not excite air. These precautions, about diet and regimen in the various periods of life, are absolutely of very great importance for retaining our youth permanently.

Next we must avoid worries of life as much as possible, for they produce an enduringly pernicious effect on our mind and shatters our health, making us prematurely old both in mind and body. For this we must learn to take things easily. We

must believe in the Will and Mercy of Providence and devoutly trust that it is for our good that all these troubles are sent to us by Him. Serious or petty worries of life will produce no effect on our mind and health if we learn to look at them in this light and believe devoutly in the dispensation of the All-Merciful God.

Thirdly those who wish to enjoy youth for a long time, must give up absolutely the habit of dissipation. Men and women must keep it in their mind that they are sure to grow prematurely old if they unduly and inordinately indulge in sexual pleasure, promiscuous intercourse, and so forth. Even husbands and wives must follow this precaution. Dissipation does not consist only in over-sexual-indulgence, though there is not a more potent agency than it in producing nervous and mental exhaustion. Night-keeping, drinking, pleasure-seeking at the expense of health and similar other vices come also under this category.

Fourthly, excessive struggle for existence also works very powerfully in making men untimely old. This formidable enemy of human health has come to India in the train of the present civilisation. It must be admitted by every right-thinking man, that under the altered circumstances now obtaining in this country when two very powerful civilizations, namely that of the East and West, are confronting one another, we people of India are being pushed from one rock to another. Unhappily many young men of the present age have lost the golden traits of their Aryan character and have imbibed the vices of the Western civilization. Struggle for existence has, therefore, grown keener for this very significant fact, though there may be, and really are, other very powerful causes at the bottom, the most important of which is the increasing poverty of the country. We have, under the glare of the Western civilization, have created many artificial necessities which resources at our disposal cannot satisfy, and we have, therefore, to work hard to eke out our existence. We have

created in us a taste for foreign luxuries, we have imbibed vices which are entirely alien to our Aryan nature, and to satisfy which what we easily earn every day is not sufficient and we have, therefore, to work hard day and night at the sacrifice of our health to add to our income. This struggle-for-existence, this continued moving about for money is what is undermining our health and ultimately bringing on old age in us. If we Indians go back to the old order of things, if we revive in our society the simple habit and manner of living followed by our forefathers, if we cultivate anew the sterling virtues of contentment, honesty, disinterestedness, and simplicity, if we re-construct our social institutions after the old models and learn to think that money is not the criterion of determining the ranks of mankind but accomplishments and virtue, we are sure to overcome the pernicious effect of the struggle-for-existence which is killing untimely thousands of precious souls amongst us. For, under this altered, but healthy, state of circumstances all our wants will be limited and we shall not have to work, day and night, at the sacrifice of our health and youth to satisfy our artificial wants.

Thus we see that to retain youth permanently depends a good deal upon our own selves. Besides the expedients we have referred to above, we wish our readers to know that the Hindu Rishis found out many receipes for keeping youth permanently. It is said that the Rishi *Chyavana* got over his decrepitude and regained his manhood and youthfulness after taking a medicine which still passes in the Hindu Pharmacopœia as *Chyavana Prash*—indeed a very powerful and effective tonic in preserving health and youth permanently. Similarly there are many other medicines, which generally pass by the name of *Rasâyana* to which people may resort under competent medical advice, if they wish to retain their youth permanently. But it must be always remembered that the observance of the laws of health is the first essential

and the most important expedient for preserving youth, medicine being an auxiliary to it, whenever any derangement sets in our system or whenever our constitution requires recuperation for toning it up. Persons, seeking permanent youth, must seek the help of medicine only when they require an additional help, and not always. It is indeed a misfortune to grow old prematurely, it is indeed a pity to be deprived of the luxuries of life at a period when we must enjoy them to their fill,—for premature decay or decrepitude is tantamount to death. It is better to be dead than to be living in an old and decrepit frame and undergoing the torments of the thousand and one evils which flesh is heir to, and with an unsatiated desire for worldly enjoyments, but deprived of the power of enjoying them. Therefore those of us, and we think every one ought to, who wish to enjoy a permanent youth, must be very careful from the very beginning of their life and follow the cautions laid down by the Rishis.

CHAPTER VII.

HOW TO EARN MONEY.

In the domestic mode of life, money is of great help for procuring the necessaries of life, and for performing the many duties we are called upon to satisfy. Education of children, performance of religious rites and ceremonies, hospitable treatment of guests and relatives, engagement of servants and menials, tending of domestic animals and maintenance of the various members of the family and other dependants require money. It is, therefore, the duty of a householder to earn money. Rather it is a sin if a man, living in the domestic mode of life, wilfully neglects the same. To earn money is, therefore, absolutely necessary for every householder, but he must always do so by honest and fair means.

To earn money is, no doubt, a very difficult task, but it is not one of unsurmountable obstacles to a person who is intelligent and industrious. A man must always undertake a business if he wishes to make money. The Hindu *Shastras* say:—"The goddess of prosperity lives in trade; half of her lives in agriculture." The burden of the text is that the best means of earning money is to be engaged in trade and commerce. The next better means lies in the pursuit of agriculture, and the worst of which is that of service. India is getting poorer every day because her children are not taking readily to commerce and agriculture like their predecessors, and because they care more for service, state or private. If we take a careful survey of men getting themselves rich in the past, and also in the present, century we find a majority of them doing so by be taking themselves to independent callings, such as Law, Medicine, etc. We find the children of the soil getting poorer every day while we see shoals of foreigners coming from the west and making themselves immensely

rich because they come here and settle themselves independently in trade, commerce, agriculture, etc. For the growing poverty of the country we must not, therefore, blame our luck or any other agency so much as we should blame ourselves. If we read carefully the commercial history of ancient India, we will find that the ancient Hindus used to take to commerce for making money. They did not only engage themselves in the internal trade, but they used to go even to foreign countries for the purpose of trade and commerce. That the ancient Hindus valued commerce and agriculture as the most powerful means of earning money, can be easily determined by the fact that in the evolution of their social life, the Vaishyas or the commercial class formed an important section. In the literature of the ancient Hindus it is also seen that the early Hindu Monarchs encouraged trade, facilitated transport by roads which intersected the country with caravanseries to protect travellers. There are records also that they used to go to the distant seas with various articles for carrying on trade with foreign nations. That they grew immensely rich by commerce and agriculture may be safely gathered from the fact that they could at an early period engage a particular class of the community in the acquisition of knowledege who depended entirely, for their subsistence, upon the voluntary contributions of other classes. However degenerate the Hindus may appear now they were at one time splendid in arts and arms, commerce and agriculture, happy in government, wise in legislation and eminent in knowledge. And however poor they may be now, they were at one time so very rich, that the news of their riches drew many an enterprising nation struggling with poverty to their land.

It is not in trade and commerce that the ancient Hindus excelled other nations. They were clever also in agricultural pursuits. Agriculture was known even to the Rig-Veda Hindus. Long before other nations of the world emerged

into existence from nowhere, the early Hindus invented the art of agriculture which has been giving food to humanity. From the hymns of the Rig-Veda, it is clear that the people of that period could plough. The following extract will clearly support our view.

"May the heavens, the waters, the firmament be kind to us; may the lord of the field be gracious to us; let us undeterred (by foes) have recourse to him.

"May the oxen draw happily, the men labour happily...... may the traces bind happily; wield the goad happily........"

With the progress of time they made sufficient progress in their agricultural pursuits. Thus we see that the proverbial affluence of the ancient Hindus was due to their taking readily to commerce and agriculture and not to service for earning money.

The degeneration and poverty of the present day Hindus is mainly due to their apathy for commercial and agricultural undertakings and hankering after service for making money. Even some of them foolishly believe that respectability lies in holding a Government appointment, and not in the pursuit of trade, for they do not know that a humble trader is a thousand-fold happier than they, for he enjoys the sweets of independence.

Therefore to those of our readers, who wish to earn money, we beg to suggest that they must take to commerce and agriculture, trade and manufacture and not to service. They must remember the glorious position once occupied by their forefathers, and whose riches attracted the attention of all the world; they must also remember the fact that the nations, who have now reached the highest point of civilization and affluence, have done so by steadfastly pursuing commerce, manufacture and agriculture.

One is sure to acquire sufficient wealth, if he betakes himself to independent callings, however humble may his beginning be. True the goddess of prosperity lives in commerce

and agriculture. Modern civilization and the various means of communication have placed us in the scale of competition with other powerful nations of the world. Our national death is certain, if we do not try to improve our agriculture and arts, take to manufacturing those articles which are imported into our country from foreign markets and compete with other nations in commercial pursuits. Commerce and agricultnre, trade and manufacture are, therefore, the only means for earning money, and those who wish it, must earnestly betake themselves to their pursuit.

CHAPTER VIII.

HOW TO SUCCEED IN BUSINESS.

THE earning of money depends considerably upon one's success in business. In the preceding chapter we have suggested, in general, the works and enterprises which are best calculated to bring in money. But there must be certain qualities which a man should possess in order to succeed in any business which he may undertake. Besides the possession and culture of these qualities he must receive a systematic business-training, general and technical.

The qualities which a man should possess in order to win success in a business, are (1) Honesty, (2) Industrious habit, (3) Regularity, (4) Intelligence, (5) Quickness in understanding and doing a work, (6) Thriftiness, (7) Perseverance, (8) Straightforwardness, (9) Patience, (10) Truthfulness, (11) Carefulness or Vigilance, (12) Mild and sweet disposition, (13) Enterprising spirit. Before we describe particularly the nature of these qualities and their influence upon success in business, we would only suggest that an individual may not possess them by nature, but he can cultivate these habits, if he appreciates their value and strives to do so. Before undertaking any business or launching on any enterprise he must be only convinced of the value of these qualities and try to develop them in his nature and give a healthy and wholesome play to them in his business transactions.

That "honesty is the best policy," in business transactions, will be admitted by every person of experience. They do, indeed, labour under a lamentable delusion, who think that they can earn much by dishonest transactions. It is sometimes seen in this world that many people make themselves immensely rich by dishonest means. Such instances are not rare. But if we carefully follow the worldly careers of such dishonest men, we will see that the accumulation of riches

made by such men, is dissipated in time like a house of cards blown up by the first breath of wind. Traders or merchants may make easily some money in the beginning by imposing upon their unsuspecting and innocent customers. But they are sure to be found out, some day or other, when it will be difficult for them to stand on their legs any longer. Business men should always know that there is the All-Just Providence over our head and if any body else does not witness our nefarious practices, He is sure to do it. Nothing can escape, fair or foul, His all-seeing eyes. Whereas on the other hand, if business-men acquire a reputation for honesty and rectitude, however tardy their progress may be in the beginning, they are sure to rise in the long run, when they will find no difficulty in driving a prosperous business and making immense profit. Therefore our young men, who take up any business, must be guided by the golden principles of honesty and rectitude both of their purpose and action and should know that there is no better friend of a business-man than honesty.

Secondly, industrious habit. Indolence is the mightiest enemy of success. What to speak of success in trade, commerce or agriculture, no one can achieve success in any walk of life if he is indolent. Idleness is the root of all miseries. Poverty is one's sel-fcreated calamity, and is a cancerous offshoot of this idleness, for idle and lazy people, even if they are born with silver spoons in their mouth, do not feel inclined to look after their business, and gradually leave it entirely to the hands of others. There are thousands of wicked men in this world, who take advantage of their weakness and try to cheat them right and left. Even trustworthy and faithful servants are sometimes seen to go wrong if the master's eye is not on them. Thus indolence, on the part of a business-man, not only brings on his own ruin, but makes a moral wreck of many a good and honest man, who would otherwise have become dutiful and faithful members of

their circle. Therefore one, who wishes to succeed in business must strenously strive to shake off the pernicious habit of idleness. For a new man just entering into a business-life, industrious habit is of paramount importance. Success in life is like a woman. She does not yield easily in the beginning. It gives a lot of trouble to a man to woo her; but when once she is won she loves the man with her heart and soul and makes him the luckiest man on earth. One must work hard in the beginning to understand all the details and bring all the different units into one focus. He must leave no stone unturned to make his business successful. One is sure to be crowned with success, if he works hard with a honesty of purpose. And when once his business is firmly established on a sure and secure basis, success comes to him by itself and showers plenty on him, which he can husband and use to his own advantage if he simply cares to keep up the wholesome habit of industry. It is for this very reason, that the Hindu sages have all described idleness as a great enemy of man and exhorted them with a warning voice to put it down by all means in their power.

Thirdly, the habit of regularity and punctuality is also a potent means of winning success in business. Business-people must not work at random, but must work regularly. Regular work, even if it be slow, is sure to bring on success in the long run. Those men, who act by fits and starts, find themselves always overwhelmed with work, but those who work regularly, even if a limited number of hours daily, find the task easy, enjoy the well-earned leisure and become happy with the fruits of success. Regularity and punctuality not only shape the business-habit of the principal, but produce a beneficial effect upon his subordinates as well. If the master, in a business-house, is not regular and punctual in his own attendance, the vice gradually visits the other subordinate members his establishment and brings on ultimately the collapse of the entire business. The principal must always place a good

example by his conduct before his subordinates. One cannot successfully carry on a business by himself. He must have the assistance of others. If the subordinates daily and hourly see that their principal is strictly regular and punctual in his attendance and work, they cannot but themselves be the same, and their combined efforts lead to the merited success. We often meet with business-people who always complain that they are over head and ears with work, and cannot find any leisure. The root of their complaint, if carefully analysed, will be seen lying at the door of irregularity and absence of punctuality. If one is regular and punctual in his habit, he is sure to do justice to his work, and, at the same time, enjoy sufficient leisure.

Fourthly, intelligence is the *sine qua non* of success in business. Fair or foul means one may adopt, honest or dishonest one may be in his transactions, active or indolent one may be by nature, but none can achieve the least success, temporary or permanent, if he has not intelligence in him. But even intelligence in business, like other virtues or qualities, depends greatly on culture. It may be that one is gifted with intelligence by nature, but an average man may acquire this precious quality, so necessary for success in him, if he strenuously and regularly tries to cultivate it. One must understand the business he is engaged in and the people with whom he has to deal thoroughly; if he wishes to attain success; and this he cannot do without intelligence, innate or acquired. To understand every thing thoroughly one must have intelligence.

Fifthly, quickness in understanding and doing a work is also of essential importance for success in business. 'Procrastination is the thief of time,' so runs the adage. It is not only the thief of time, to appreciate the value of which is no doubt one of the requisite qualifications of a man of business, but it is the thief of every thing that a man may happen to possess. To succeed in business one must be

quick in understanding a work and equally quick in doing the same. Supposing a new transaction comes up before a business-man. If he is dull to understand it readily or takes a long time to do the same, the opportunity he thus got, for might slip off and he would lose a golden chance of settling himself in business. He would also meet with a similar failure if he is dilatory in carrying out the details of success, even after understanding it aright. Thus many opportunities of doing good business and making money thereby present themselves hurriedly before a man of business. And if he is not quick enough to avail of them, he misses a happy and fortuitous chance of putting a strong brick to the construction of the plinth of his fortune. Good moments always come to us; it remains for us to catch them quickly if we wish to succeed in life. "Catch time by the forelock," is a golden maxim which every man of business should try to carry out in his life, for upon this depends the rearing up of his fortune. This virtue, too, like others, is not only a natural gift in a man, but can be acquired also by a steadfast application. One may not be very quick by nature in the beginning, but he can acquire quickness by culture, which should be the aim of every man of business.

Sixthly, thriftiness is a virtue in a man of business the value of which cannot be overestimated. Many people are seen in this world who have achieved brilliant success in life and business, but who have ruined themselves by spending too much. Many individuals, rolling in wealth, winning success after success, have been seen to be suffering from dire poverty in their old age for being in discreet in their expenditure. To earn money is not after all so very difficult a task as to lay it by. Business-people, therefore, to enjoy enduring success in business and the fruits of their labours after retirement, should cultivate the virtue of thriftiness in them. By thriftiness one should never understand miserliness. Thriftiness

is not a synonym for niggardliness. A man of business should first of all understand properly what his assets and liabilities are, and what his net income is. He must then carefully determine how much he should spend and what he should save. Every one should know that there are always evil days in store for us. Every business-man should realize that there are always ups and downs in a business, and he must carefully guard himself against such an undesirable contingent, if he wishes to achieve enduring success in business. Foolish is the person who thinks that whatever he earns is his own, and therefore he can spend it at his sweet will. A sensible and wise man, on the other hand, always makes a provision for future emergencies and regulates his expenses accordingly. Hindu sages have strongly recommended the cultivation of thrifty habit in a man of business. It is the duty of every man of business first to see that the daily and regular charges of his business are punctually paid. Then he should set apart some money to meet any future loss in the business. He is then at liberty to consider the residue of the income as his own money; and even while spending it for his own personal use, a wise man should set apart at least a fourth of it for his own future evil days. But all this one cannot do unless he cultivates the virtue of thriftiness.

Seventhly, perseverance is one of those rarest but most valuable qualities which a man of business should possess in a sufficient quantity to achieve success in business. Fortunate, indeed, is the man who meets with success from the very beginning and has never known in his life what failure in business is. But such happy instances are rare in the business world. The ordinary run of people who generally pass under the appellation of "successful men" in the world, meet continually with success and failure in their life. There must always be profit and loss, success and failure in business. Continued success, without any tinge whatsoever of failure, is providential and lucky. But that man,

who, in the ordinary course of events, without being elated with joy at a success and depressed at a failure, tries to make good his losses and bring his business on a sound basis, becomes successful in the long run. This he can only do if he has the golden virtue of perseverance in him. By perseverance he can overcome all the losses or failures he may have met in his business transactions and is sure to come off with flying colours in the end. Therefore every business man ought to appreciate the value of the prize virtue, perseverance, and cultivate it as far as practicable.

Eighthly, straightforwardness is a quality in a man of business which always brings on rapid and sure success. If a man be straightforward in his dealings with other people, the latter begin soon to appreciate his conduct and do not feel any hesitation in conducting business transactions with him. In order to attain success in business, one must enjoy the confidence, of his subordinates and constituents. Without this confidence one cannot get on with his work. But there is no other better means of securing easily such confidence than honest and straightforward dealings. No other quality is more readily appreciated in a man of business by the public than straightforwardness.

Ninthly, patience is also a quality which a man must abundantly possess in order to succeed in business. Patience, the wise hold, is the root of success both in business and in life. It is but natural that many calamities and misfortunes are likely to befall a person in this world. If he wishes to overcome them, he must bear them patiently. Success may not come to a person just in the very beginning of his career, for she is sometimes very slow and tardy, but he must wait patiently for the hour and "work with heart within and God overhead." The Hindu Rishis say that *Puruskakâr* manliness) and *daiva* (destiny) are both necessary for worldly success. The latter is not in the hands of a man and so he must resort to the former. If a man works

patiently, leaving the fruits of his action to the Almighty, he is sure to acquire success in the end. There is nothing like patient and honest work in the world. Manliness is the root of success. One who grows impatient at a failure and jumps from one business to another, can never achieve success. One who is impatient to leave his work alone, is destined to meet with failure in life. Patience, therefore, coupled with manliness, is a virtue which every one ought to cultivate, if he is but willing to win success in business.

Tenthly, truthfulness is, indeed, a prize quality in a man of business. Without this precious virtue no one is expected to succeed in business. No customer trusts a man who is prevacricating in his dealings. A man must be true to his word, if he wishes to secure the confidence of his constituents. It is daily seen in the business-market that thousands of transactions are made merely on a word, for it is not always possible, though safe, to enter into writing for every little business done. To secure such a confidence in the business-market, that his words are legal bonds, one should prove beforehand, by his dealings, that he is truthful. When the healthy impression of one's being true to his word and in his conduct, is made upon the public mind, a business-man finds no difficulty in continuing his business connections and carrying on business transactions. Sometimes he finds an opportunity of doing business of thousands of rupees worth without a single shell in his hands, an advantage of no mean importance to a business-man.

Eleventhly, carefulness or vigilance is equally important in a man to conduct satisfactorily his business. There is a considerable significance in the pregnant saying that a man must have four eyes if he wishes to be succesful in his work. Every body tries to take advantage of a careless man. We cannot expect that we will have always a set of honest people to deal with in our business relations. There are always some black sheep in every fold. We cannot avoid

them, for they form an unpleasant, though a necessary, adjunct of the business-people. To carry on business safely with such people, a man must always be vigilant and careful. If these wicked people find that the man whom they deal with, is very careful they would never strive to impose on him. Carefulness is not only a safeguard in business for dealing with bad people, it is equally so for making one's subordinates to work well. Besides a man must be careful enough in observing his business, in noticing its strength and weakness. He must vigilantly mark the progress of his transactions, detect his mistakes or those of his subordinates, if there be any, and try to rectify them to the best of his power.

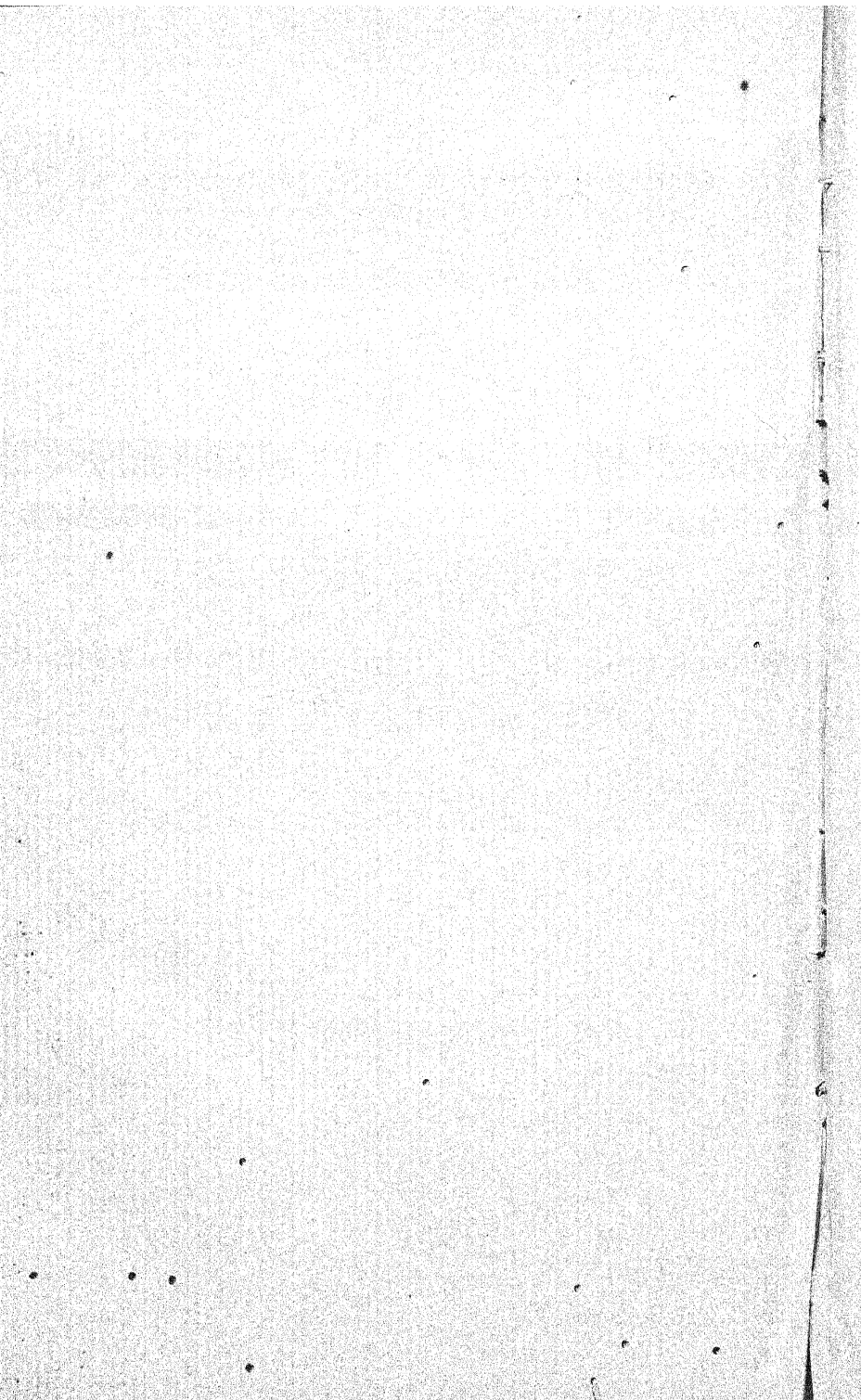
Twelfthy, a man must have a mild and sweet disposition, if he cares for success in life. A business man comes daily in contact with thousands of people having varied nature and temperament. There will be many sorts of worries to trouble him. He must, therefore, try to avoid irritation and excitement as much as possible and be sweet and pleasant in his speech and dealings. The more a man can draw people to his side the greater is his chance of success. He is sure to succeed well, if he can create a number of friends and well-wishers around him who will, by all means in their power, try to push him on. Such a friendship one can secure by a sweet and mild disposition. It is the treatment of a man which secures a following, and many people seek transactions with a man who is strong in character, mild in disposition and sweet in conduct and speech. It is human nature, pure and simple, that people would not like to do business with a man who is rough and unmannerly in his treatment, even if they can make much out of him; on the other hand, they would be satisfied with a small margin if they get a good man of gentle manners to deal with.

Lastly, enterprising spirit is also a necessary qualification to succeed in business. "Nothing ventured, nothing gained," is a maxim which men of business may follow with immense profit

to themselves. Success generally comes with an enterprising spirit. A man must always be bold to undertake a work. If he is too much calculating and dilatory in taking up a work, he will lose the golden opportunity of achieving success in business Of course, one should never be rash. He must duly weigh the pros and cons of a venture; but when he once makes up his mind he must not tarry a little, but jump into the work at once. One must be a little bold in making new transactions, if he wishes to be successful. The greatest defect of the Indian merchants and trades-people of the present age, is, that they always like to travel in the streotyped grooves of business; they cannot, or do not, like to venture upon any new work—nor do they like to take the initiative in any business, and hence they do not succeed like the Western merchants carrying on business here.

We will close this very important chapter by making a few observations about training in business. The greatest defect in our Indian character is that we start business without having received any education in the line. The common thing in India is that a journalist, carrying considerable influence with the public or enjoying a wide-spread reputation, floats a joint-stock company for carrying on a business of which he is quite ignorant. He becomes the Director of the same business without having any previous training in it. Again we find a millionair starting a new business, having no practical knowledge of the same. He thinks himself an expert in the line, because he is a capitalist. Mere money is not the only means of acquiring success in business. The failure of Indian enterprises is principally due to the want of previous training in persons who direct the business. It is absolutely necessary, if we want to enter upon any particular line of business and attain success therein, that we should equip ourselves properly for the work with practical training and experience. Our rich people, if they wish to set their sons in business, should first of all qualify them

for any particular line of work they may happen to choose, by placing them under the tuition of experts. Such previous practical training in the work is of great consequence for ensuring success in the business they may undertake. Apprenticeship is always necessary for learning a business thoroughly, and those who wish to get to the top, must begin from the beginning.

Next we must be very careful about the selection of our business. It is not necessary that every body shall succeed in every line of work. Men are not all endued with the same temperament and qualification. One must select a business for which he has a natural aptitude—for then only the chances of his success are great. If a youngman hits upon a business, suited to his nature and abilities, and if he qualifies himself by a systematic course of practical training before he actually launches into it, and if he tries to cultivate all the business-like qualities described before and endeavours to make a practical use of them in his business transactions, he is sure to achieve success in the end.

CHAPTER IX.

HOW TO LIVE COMFORTABLY.

THE idea of comfort varies with the taste of the people. One may not find himself comfortable in a palace while another feels himself exceedingly so in a snug little cottage. One may not find comfort in embroidered silken raiments while another finds a good deal of it in a piece of ordinary clean cloth. Thus we clearly see that comfortable living depends upon one's own taste. It does not require money so much as one's own exertion to make himself comfortable. But still there is some use of money for a comfortable living. While earning money people must always remember that it is not the end in itself, but a means to an end. Misers, who find pleasure in merely hoarding up riches and looking at them, sacrifice all comforts at the altar of greed for money. To live comfortably a man must spend money, though he is not required to spend too much. In order to live himself comfortably and make others about him comfortable, a man must regard the money, at his disposal, as an instrument, nay a powerful instrument, in securing all the necessaries of life. He must always have ready at hand all those articles which he requires for his daily use. He may live in a decent little house, he may put on ordinary clothes, he may take wholesome, but not rich, food, he may have no servants, or, sometimes, few of them to minister to his wants—but he must have them all, if he wishes to live comfortably and make his dear ones comfortable. For procuring all these things money is necessary. But money is not the only requisite for making one's self comfortable, for it is seen that there are many people in the world, who have enough of money at their disposal, have quite a regiment of attendants to serve him and yet they are not comfortable and envy a

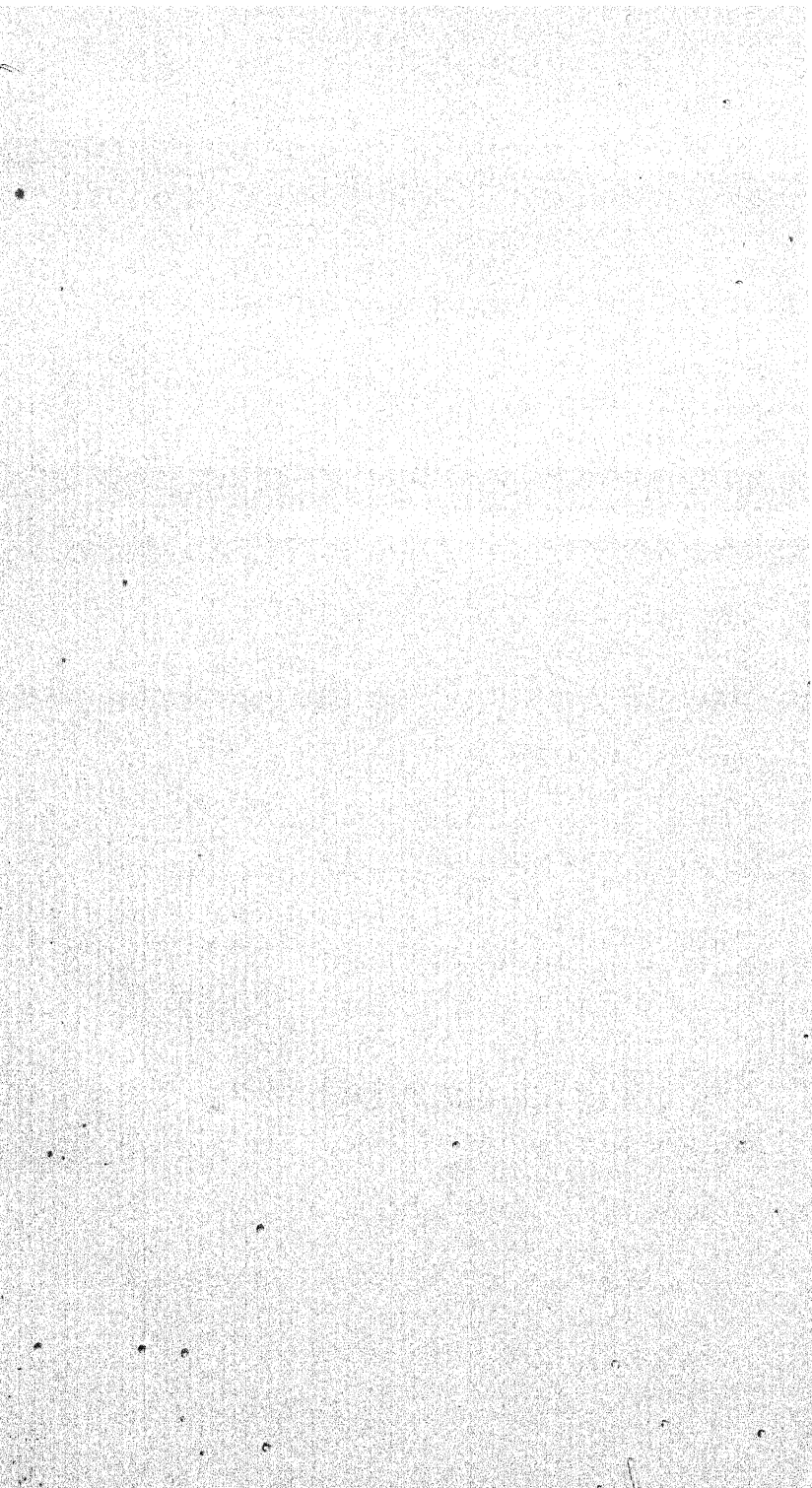
man of moderate means when he witnesses the latter's manner of living.

Thus to live comfortably, we must see what we require for ourselves. We must always be careful in seeing that there may be no want in the family and that we may get the necessary things just at the time we require them. There is no dearth of such men, in the world, who have plenty of money with them—but they suffer from inconveniences only because they do not know how to spend it properly. For this negligence either the necessary things are not procured in time, or they are not got at all, for no body knows what or where they are.

Therefore to live comfortably a man must not be miserly in his habit and shall not set too high a value upon the hoarding of it. On the other hand he must try to procure therewith all necessaries of life. But he must not be spendthrift by any means, for if he squanders away his resources, he will suffer from the pinch of poverty some day or other when it will be difficult for him to procure even the ordinary wherewithals.

Again a man must study his own taste and that of others as well who live with him and try to set his house inorder accordingly, for comfortable living depends considerably upon good arrangements regarding housing, fooding, dressing, etc.,

Next it depends greatly upon the exertion of a man in not creating a number of artificial wants. The fewer are the wants of a man the more comfortable he turns out to be. A man must learn to be contented with a little and studiously shake off idle and dissipating habits, for one can never think of living comfortably if he indulges in these bad habits. As for living comfortably a man must be above want and always have sufficient money at his disposal, so he must reign supreme over bad and luxurious habits involving a good deal of expenditure and ultimately bringing

poverty on himself. These are the general precautions which an individual should always follow inorder to secure a comfortable living both to himself and his family. If money goes hand-in-hand with the precious virtue of contentment, if a person is regular in his habit and has an eye upon the comfort of his own self as well as that of others about him, he is sure to live comfortably in this world.

CHAPTER X.

HOW TO ENJOY LIFE.

MANY people in this world may earn enough money, many may score examplary success in business, but few of them know how to enjoy life. There are rich and successful men by thousands in this world,—people who daily and hourly are busy with making money and transacting business as if the *summum bonum* of human existence with them is to go daily the rounds of ways and means of collecting a few pounds and shillings. To many there is no other work but that of the trade or profession they are engaged in. They will spend every available moment at their disposal for the transaction of their particular business, think of nothing else but the means of advancing his own interest and talk of nothing else but the shop. Unfortunate wights as they are, they do not know how to enjoy life,—they are not apprised of the painful but real fact that such continued application to work without any leisure or the enjoyment of life is sure to cut them off in the very prime of life, or to bring on premature decay or decrepitude. Such people, having their minds continually applied to one subject only, grow one-sided in their nature and habit. They do not know what a proper man should be.

A man must undoubtedly work for the advancement of his own business; he must pay sufficient and proper attention to the earning of money. But he must not consider this as the only end and aim of human existence. There are other sides of human character which we must try to develop in us. There is the moral, intellectual and physical culture to which we must pay equal attention. There are a thousand other pursuits of human life which we must follow. There are millions of other duties, save earning money and doing business, which we must fulfill if we

wish to enjoy life and live like a real man in the world. The following suggestions, as we find in the ancient works of our literature, regarding the distribution of one's own time, will help us considerably, if we mean, in right earnest, to enjoy life, and not to be mere drudges or machineries for making money.

We must divide our day in such a way, that we may allot time to our temporal works as well as to those which secure our spiritual and mental advancement. A certain portion, of the day, must be set apart for such work or business as one may happen to do in this world for securing his sustenance. There can be no hard and fast rule about the amount of time that should be devoted to it. It must be according to the nature of the work and the capability of the man who does the same. But precaution must be taken by a man while distributing his day, that he may give sufficient time to his business so that it may not suffer. But he must not by any means devote all the available moments to his work only, neglecting other very useful duties which he must perform in order to become a man. Nor it is necessary, as many erringly believe, that one must devote his entire time to his work, if he wishes to score success. Rather overwork and continued application to the one and same task brings on exhaustion and enui which are ruinous to a man of business. If, however, a man divides his time, according to the nature and multiplicity of the function he is called upon to discharge, he not only does all of them most satisfactorily but derives a pleasure therefrom. Variety is the law of Nature and we must have variety if we wish to enjoy life.

The ordinary life of a Hindu consists of a number of daily works, both religious and secular, and the highest enjoyment, of a man's life, consists in doing them all satisfactorily. A Hindu, as it is obligatory on him, must get up from his bed early in the morning (*Brahma-muhurtta*), wash and purify himself and then say his prayers. He must begin his life

first with invoking the blessings of his Great Maker without whose Will, we are not expected to spend the day happily and successfully. He then distributes his time by devoting it separately to the ordinary business of his life, to study and spiritual exercises which elevate a man's soul, to the looking after of his family concerns, reception of his guests, feeding of the poor and similar other duties, and closes his day with thanks-giving to the Almighty. One who wishes to enjoy must equally distribute his time amongst his various works. If one spends his entire time by only looking after his business, and neglects spiritual and intellectual culture, he becomes merely an instrument of making money. The real man does not develop in him. An ideal man is he in whom all the faculties work in a healthy unison. A man must work, a man must study, a man must perform spiritual exercises. A man must work for his own self and family, a man must work for his country. Without the development of these many-sided characters in him, a man is not worthy of being called a man. He is merely an animal with one faculty or power developed to an extraordinary height in him. To such a man there is no enjoyment of life, to such a man human existence presents no sweetness but a round of passionate and enervating work.

If one really wishes to enjoy life, he must avoid such a state of affairs and arrange his time in such a way that he may have sufficient leisure at his disposal, after doing all the temporal affairs in the world, for the culture of his mind and soul. Enjoyment is not comprised in the gratification of one's carnal appetite and desires. Enjoyment does not consist in merely getting food, clothes and other luxuries of life. Real enjoyment is quite a different thing. For it a healthy development of the mind, body and spirit is absolutely necessary. Therefore one, who wishes to enjoy life, must not try to secure one steadfastly and neglect another to his shame and disgrace. Such an enjoyment, such a real and genuine

enjoyment of life is in our hands. If we strive, if we watch, and if we pray, we can learn how to enjoy life.

This is what is laid down for the ordinary run of people. but the true life of a man is quite a different thing and has been beautifully portrayed by the Hindu sages.

The Hindu Rishis have paid no attention to that phase of *life* which the word ordinarily means in common parlance. Though in many instances, they have described the elements, to their minutest details which constitute the physical life of a man—yet it is the higher life, which has always received the greatest amount of attention from the savants of Ancient India. This world is fleeting and this life is mortal—and therefore a man should not care much for this physical or animal life. Senses, which keep the activities of this life, should always be governed by a man who seeks to enjoy the sweets of a higher life in this world.

There are two forms of life which a man comes by in this world. The one is the inferior—and the other superior—the one lower and the other higher. The ordinary run of people, whom we daily and hourly see in this world, have the inferior form of life. These are busy with their animal comforts and do not perceive the higher ends of human existence. But the true life of man is something higher than the life of the beast and cannot be sustained by the mere supply of animal wants. If a man cares for animal comforts only—if he is busy with his appetites only, he has either never been a man at all or has ceased to be a man; he is only an animal in human shape.

Many men and women, of the present age, are steeped in the notion that it is only by bread that man can live, that is to say, that their whole lives depend upon the constant and adequate supply of those things which go to furnish animal health, animal strength, animal spirits, and general animal enjoyment; that this earthly bread is all they ever want or all they need ever seek; that when these things are provided,

the rest of every thing can go to the wall. Besides the prevalent tone, set by parents to their children, is that of hungering for the meat that perishes, a craving after all the good things which earth can supply, and a paramount principle of self-seeking and self-indulgence, over-riding all the finer and sometimes the coarser claims of morality and honor, This, indeed, is like a libel against the modern society. It is nothing but a truth, indeed a sad truth, that we, in this age see everywhere a wide-spread devotion to earthly comforts which practically throws into the background the higher part of activity. Indeed we find now animalism in the ascendant and a culpable contentedness with an existence wholly made up of temporal and even selfish interests, in short, a life fed on bread alone, a life consisting in, and dependent on, the abundance of things possessed. For often parents, by precept and example, instil this animalism into the minds of their children, impressing it upon them by word and deed, that their first and last duty in life, is to get all they can, or at all events they tacitly acquiese in their children's downward tendency and take no pains to eradicate their selfishness or to develop their higher faculties.

But such was not the life led by the Rishis—such was not the ideal of living placed by them, by example and precept, before humanity. The Hindu Rishis were prototypes of "plain living and high thinking." In no other land the practical demonstration of this maxim was better seen than in the Land of the Rishis. Our illustrious forefathers have not only left us merely abstract accounts of these two forms of life but they have also left recorded the means of supressing the lower, and cultivating the higher, nature in man. The three *gunas* or universal tendencies of Nature, by their influence upon the nature and constitution of man create three classes of man. *Sattwa* or the harmonizing tendency of Nature, when it predominates in a man, makes him perfectly angelic and urges him on to follow a life which is

pre-eminently superior. *Rajas* or the self-centering tendency when it reigns supreme in the nature of a man, makes him an ordinary, self-seeking, many of whom we see around us. And *tamas* or disorganizing tendency of Nature, when it prevails in the nature of a man, makes him a brute who knows nothing else than the mere satisfaction of animal appetites. By continued spiritual culture and self-abnegation, one can suppress his lower, and develop the higher nature. A true man, an ideal man, must always live the higher life.

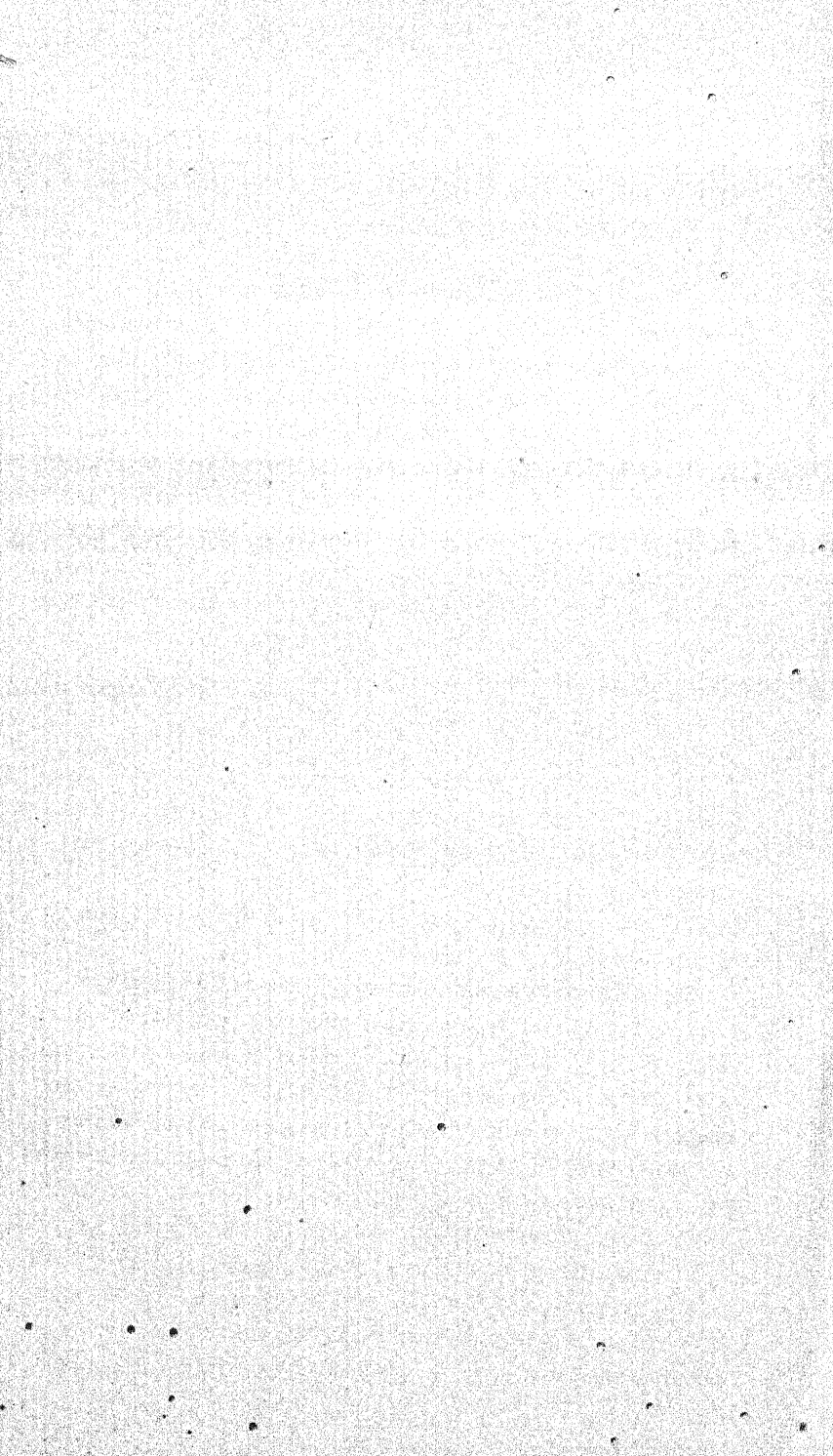
Now to live such a life we must be content not with the luxurious suppily of all our physical wants, but by obedience to God's voice in our conscience and hearts, by following the higher law of our being, by seeking for and finding all truth, by acting in harmony with the known laws of Nature and with the known laws of human nature, both moral and spiritual. If we always try to have God in all our thoughts, to set God always before us, then only we will able to lead a *Sattwik* or higher life in this world. We must seek, in active obedience to His good laws, that perfection of moral and spiritual health in which alone the highest life of man consists.

Being steeped in worldliness, man forefeits his humanity and takes level with the dumb creation. This stupefies the soul till it cannot see one of the eternal verities around it, and the danger of this consists in the fact that souls, thus paralysed, do not know or care about what they have lost. A thoughtless creature, whose life consists in the eating of bread, in the eating and drinking of the pleasures for which his hungry and thirsty body is ever craving, cares nothing about the loss of God. He seeks for his companions those who are reckless like himself, of all thought and care for higher things. In regard to the true life of man he and they might as well be dead.

But the higher life as depicted by the Rishis, is something grand and magnificient. He is above all animal appetites

and passions. He does no work for his ownself; what he does is for universal harmony or order. His life is a standing example of continued self-sacrifice. He does not care for bread and luxuries; the only object of concern with him being the advancement of his own soul. By continued spiritual culture he makes individual soul immersed in the Divine Soul. He conquers worldliness and desires and enjoys the perennial sweetness of divine presence in him. He surrenders his own self and will at the altar of the Supreme Self and Will, and always, in his action, declares

"त्वया हृषीकेश हृदिस्थितेन यथा नियुक्तोऽस्मि तथा करोमि।"

"Thy will be done, O Lord."

CHAPTER XI.

HOW TO BE ACCOMPLISHED.

A PERSON, living in the domestic mode of life, must learn how to get himself accomplished. It should be the aim of every man in this world that he must attract the admiration and respect of the people in whose midst his lot has been cast by Providence. Unfortunate is the person who fails in his life to enlist the love and respect of his fellow-men. But he cannot do so unless he succeeds in making himself accomplished. Popularity may come to a person by some happy circumstance, but it can never be enduring unless a man possesses the necessary accomplishments for enjoying public esteem and regard. Accomplishments of a man may be roughly divided into three classes, personal, intellectual and moral.

By personal accomplishments we mean bodily graces and beauty, which attract public attention very easily. A handsome person, as we have observed elsewhere, soon succeeds in making an impression on the popular mind. Therefore every individual ought to acquire them by all means possible in his power.

By intellectual accomplishments, we mean the culture of the mind. If one wants to court public esteem and admiration, he must strive to put an impress of his superior mind upon those of others. A highly intellectual man always succeeds in creating admiration in the minds of those with whom he comes in daily contact. Intellectual superiority is always admitted and admired in every country. To acquire this intellectual superiority, a man must cultivate, in him, the power of independent thought, and have a capacity for taking an intelligent view of public affairs and must equip himself with all the latest information relating to the various topics of public and private interest. He must read largely and collect

all sorts of information from men and books. His information must not be confined to one particular country or subject. It must be very liberal and comprise a wider range of countries and subjects. A truly intellectual man can never be conservative in his apiration for gaining knowledge. Before attempting to gain mastery in one particular branch, he must have an efficient general education. One cannot safely establish his intellectual superiority unless his knowledge, in one particular subject, is of such a superior order that he is head and shoulders above the people around him. But along with this profound efficiency in one particular subject, he must be well-grounded in general knowledge, so that he may understand and explain any topic of universal and particular interest.

Personal accomplishments easily arrest the attention of the people, intellectual attainments draw their admiration, but moral accomplishments only draw their love and esteem. The impression made on the public mind by the first, is fleeting; that made by the second, is a little more lasting; whereas what is made by the last, is enduring and eternal. Therefore people should try to acquire moral accomplishments by all means in their power.

A man is endowed by nature with moral faculties. It is culture that develops them in us; and absence of it stifles and represses them. Take for instance, the feeling of kindness. We have this faculty in us born with our nature. There is hardly any soul in this world that has not felt kindness at least once or twice in his life on seeing human miseries or ailments. It is an admitted truth that kindness is an innate virtue in us. If with the first awakening of this generous and good feeling in a man he tries to cultivate it and translate it into action, it receives a healthy development and becomes ultimately a perennial source of everlasting good and rejoicing to mankind.

Take the case of patriotism. Every one is born by nature with this very great sentiment. A man, from the very infancy, likes by nature the village or city in which he happens to be born. Take him to another place more beautiful than his birth place and ask him seriously which of the two he likes better, he will at once say, if he is true to his conscience, that he likes to live in his land of birth. This love, for the small village or city in which a man is born, is at the root of the great and majestic sentiment of patriotism. If this sentiment is protected in its incipient stage and cultivated properly, it ultimately develops into a powerful force in human character by which a man does so many wonderful deeds for his country to which history bears an unqualified testimony. Similarly all the moral virtues, such as gratitude, love, obedience, loyalty, sympathy, etc., may, by careful culture, be developed in a man, which will crowns him with all their good graces and make him an ideal, loved and esteemed by humanity.

For this cultivation of the moral accomplishments in a man, he should exert himself, first of all, for there is no better and no more practical truth in the world than what is contained in the golden maxim, "Where there is a will there is away." Self-help is a great virtue and a man can do much if he exerts himself honestly, for "Heaven helps those who help themselves."

He should next shun the company of bad and immoral men, for evil company is a dangerous weed in the garden of moral culture which must be rooted out. The influence of bad people is very tempting in the beginning and equally pernicious in the end. As evil company is dangerous to the cultivation of moral accomplishments so good company is a powerful adjunct thereof. Good and moral men are living fountains of strength and good life. They always place high ideals of conduct before us, and stimulate us to carry them out into practice. A good company is the best friend that

a man can get in this world. In moments of weakness and trials, in the midst of earthly temptations and depravities, their examples give us moral strength to overcome them and tread the path of moral rectitude and spiritual progress.

To help the development of moral virtues in us, we must always avoid, like evil company, places and objects of temptation. Some heroes of vice and wickedness may vauntingly say that it is cowardice to avoid them but it is always and wise for the prudent to let such brave men alone. These dangerous places and objects may not produce any effect upon the minds of those who have made sufficient progress in the path of spiritualism and morality but it is not at all safe for ordinary people.

And the last expedient for helping the culture of our moral accomplishments is to try to take lessons from every individual or object we may happen to meet with, however insignificant they may be. Like bees collecting honey from even the smallest flower, a wise man draws moral lessons from every available source and quarter.

How a man can profit by instructions received from even insignificant creatures and objects, is beautifully portrayed in the *Srimadbhágávatam*. The following conversation took place between Yadu and a Brahmana :—

The Lord said :—Being thus adored and accosted by the highly intelligent Yadu, ever-wishing well of the Brahmanas, the twice-born one, bending low with humility, said to the king. The Brahmana said :—"O king, there are many preceptors of mine, selected by my good sense, acquiring understanding from whom, I am roving about freely. Hear their names: (they are) the earth, air, sky, water, fire, the moon, the sun, the pigeon, the Ajagara snake, ocean, flies, bees, elephants, black-bees, deer, fish, Pingala, Ruru, boys, maids, Sankara, serpents Urnanabha, and the butterfly. Resorting to these fourteen preceptors, O king, I have learnt from their conduct what I should follow and what I should discard.

Hearken, O foremost of men, O descendant of Nahusha, I shall relate unto thee what I have learnt from them severally. Even the aggressive *Bhutas* are subject to destiny; knowing this the learned should not deviate from their paths. They should take this lesson from the earth. The pious should learn from the mountain that all their actions are for always doing good to others—and even their very birth is for others; they should likewise take from the trees this lesson of self-surrender for others. An ascetic, who does not take delight in senses, should be satisfied with merely keeping up his vitality so that his understanding may not be destroyed, but he should not agitate his mind and words. Although enjoying everywhere objects of diverse characteristics, an ascetic, keeping his soul separate from qualities and blemishes, should live disassociated like the air. Although confined in this mortal tenement and subject to qualities, an ascetic, looking to his self, should live disassociated from them like the air with smell. An ascetic, although stationed in a body considering himself as identical with Brahman, should consider the soul, extending all over the mobile and immobile as limitless and shorn of associations like the sky. As the sky is not (permanently) touched by the clouds driven by the wind, so the Purusha is not touched by energy, water and all other qualities created by Time and permeating through the entire universe. O king, being pure like water, naturally cool, sweet and holy, an ascetic, with seeing, touching and chanting, should purify all the spectators. The effulgent, irrepressible and self-controlled ascetic, burning in his asceticism, and divorced from his family, does not, like fire, accept the dirt although consuming everything. Sometimes hidden and sometimes manifest like fire, being adored by persons seeking their well-being and consuming all inauspicious past and future, he accepts edibles everywhere from the givers. As the fire enters into fuel, so entering this universe, existent and non-existent, and becoming

identical with the *Atman*, he sets forth his energies. All the conditions from birth to death are of the body and not of the soul. As the rays of the moon suffer increase or decrease but the moon is not affected thereby, as the flames of the fire originate and disappear and not the fire (itself), so does Time, gifted with the velocity of streams, perpetually create and destroy creatures, not the soul. As drawing waters with its rays, the sun discharges them in proper time, as accepting all objects with the sense, the ascetics give them away to those who beg in due time and are not attached to them, as the one sun appears diversified in various objects like vessels containing water, so the *Atman*, though really one, is seen, in various forms by the gross-minded people. Do not cherish excessive love or attachment for any, or thou shalt suffer misery like the poor pigeon. Once on a time making a nest on a tree in a forest, a pigeon lived with his mate for several years. Having their minds fixed on the love of each other, those two householder pigeons had their looks, limbs and understanding mutually bound. Being united into a pair, they used, in that forest-land, to sleep together fearlessly, sit together, fly about, converse, sport and eat. That pigeon of uncontrolled self, used, even with difficulty, to encompass what his charming lovely mate desired. Conceiving in time she placed before her husband in the nest an egg. From that egg then came into being some birds of tender body, covered with feathers created by the incomprehensible energy of Narayana. Hearing the cries of their young ones, and being delighted with their sweet notes, the affectionate pair began to rear them up. With their wings of pleasurable touch, notes, gestures and feathers, their parents attained to delight. Having their minds possessed by each other's love in consequence of the illusive energy of Vishnu, they, losing their proper sense, began to bring up their young ones. Once on a time, going out in search of food for them, their parents

wandered about for a considerable time in that forest. In the meantime ranging at will, a fowler seeing those young ones fly about their nest, spread his net and caught them all. The pigeon couple, eager to tend their offspring, returned to their nest with food. Beholding her young ones in trap and crying aloud with heavy heart, the female pigeon pursued them who were all weeping. Bound firmly by the noose of affection on account of the illusive energy of Vishnu that female pigeon, with a heart stricken with grief, and her recollection lost on seeing her young ones in the net, herself too was caught. Beholding his young ones dearer than his own self and his mate dear like his own self, the male pigeon began to bewail sorrowfully:—"Alas! I am of limited virtue and vicious-minded. Behold my misery. Before I am satiated with the condition of a householder, my home, the means of the acquirement of threefold objects, is destroyed. While renouncing me in the empty house, my lovely, devoted and becoming wife is going to heaven with her pious sons, why, shall I, poor disassociated from my wife and children, aggrieved, and dragging on a miserable existence as I am, live in my empty house? Although seeing his wife and children in the springe and move about being possessed by death, the ignorant and sorrowful pigeon also got himself therein. Obtaining that householder pigeon, his mate and young ones, the wily hunter returned home satisfied. Whoever, being attached to home and relations and being of uncontrolled mind, maintains his family out of excessive attachment, he, like that pigeon is consumed with his body. He, who, obtaining human birth, the road to final liberation, is attached to home like a bird, is described in the Shastras as one distanced from Achyuta."

CHAPTER XII.

HOW TO BE VIRTUOUS.

It is not with temporal concerns only that it is the duty of an individual to be busy with in this world. He must also look to the development of the spiritual side of his character. To become a truly virtuous man he must have the zeal for Spiritual Life, for Religious Life, says the Rishi, is never abstract; it is always a concrete thing, most natural, most homely, most human. Reflect for one moment on the contents of what you call life. Is it matter, is it mind, is it visible, is it invisible, or is it higher than all these? How countless are the manifestations of the marvellous life that overspreads the universe? Who has calculated its forces, its beauties, its potencies? Who has known its meaning, its care, its soul? For life and soul are not different, though the one is more outward and the other is more inward. What is soul if it is not a living soul, and what is the worth of the thousand forms of life if there is not a soul to shape and control them. It is impossible for man to live contentedly in forgetfulness of Divine things. There is a soul-hunger, a spiritual thirst, an inexpressible sense of want and helplessness which none but God can satisfy. Led by these irrepressible impulses man, the mysterious pilgrim, goes in search for Him, for Whom his whole nature craves. This life-long pilgrimage, this ceaseless wanderings, this want and fever of the soul makes the path of practical religion a possibility. Its first component is the culture of faith. Faith is more than opinion, more than belief, more than creed. It is the soul's perception of unseen realities, which neither the senses nor the discursive reason can describe or comprehend. To it God is not a tell-tale God, an historical tradition, but a presence and personality which nothing can put by. The second component of practical religion is the devotional

sentiment. Religious dogma may at times dry into dead man's bones; rules and disciplines may be a galling slavery; the sacred books may tire or fail to be understood, but the devotional sentiment is like a well of living waters that sustains everything, sweetens all experiences, and brings life and greenness to the whole domain of spritual life. Therefore in all religions, especially the religions of India, the part that is played by sacred and profound emotion is an indispensable part. Yet one word of warning against the extravagance of religious emotion is necessary. One must have the soberness to test the power of sentiment by their effects on character. If the occasional overflow of devout feelings leave no fruitful deposit in the conduct of practical life, in the control of the passions, in the purity of the heart, that overflow may be a self-delusive treachery to be repressed and not to be indulged. The two best safeguards against this danger are the devout reason and the delicate conscience. When these balance the emotion, and that balances the other two, then is spiritual life perfected. In the third place practical religion always means practical morality. There is a kind of moral character that is independent of religion. Self-control, even if practicable, cannot be the goal of the spiritually-minded man. The profounder need of the God-aspiring soul is not for the mere accomplishment of self-control; its need is for something higher, something that is in character of God, whose attribute is not self-control (which in the Divine Nature is absurd), but sanctity and holiness. Morality occupies the lower ground of restraint and police rule; holiness is the supreme condition in which pure-mindedness and love unite. There may be passion for saintliness and sanctity, an ambition for holiness which mere moralists are not familiar with. When these three things unite, their result is spiritual insight which searches all things, knows all things, even masters the secrets of the Eternal. The spiritual man has, therefore, been selected sometimes as councillors of kings, the teacher

of philosophers and the arbitrator of all affairs. The great conflict that the spiritual man has to meet is the conflict between God and self. As in space two objects cannot occupy the same ground at the same time, so in spiritual life God and self cannot possess the same ascendency. The practice of religion tends perpetually to dispossess man's self and give its possession to God. The most common man amongst us has an occasional experience of self-forgetfulness, when a powerful passion for the time compels him, and a commonplace devotee has an occasional experience when God possesses his whole soul and the self is submerged. The continuance of such a spiritual state is nothing but absorption in God. He himself becomes our higher life, our higher soul, our higher self. In Hindu religion absorption in the spirit does not mean extinction, but one soul's submergence in the blessedness of God. In the Christian religion there is absorption also which means, one with Christ, who is one with God, or, in other words, it means Godlikeness in mind, heart and soul. A sad and strange fact in spiritual life is the isolation of the devotee. The more divine he becomes the less understood he is by men, the more persecuted he is, an alien and stranger in his father's home. Sakya Muni was deserted by all his earthly companions. Mahomet had to conceal himself in a cave, and Jesus Christ was forsaken even by the few fisher-men who followed him. But the spiritual man retires in God, his retreat is his stronghold, where nothing can disturb his peace. Yet bear in mind the man who retires into God and is absorbed in God is never an inactive man. The activities of spiritual life have created civilisation, created races and nationalities, inspired learning, laid down the law of progress and a hundred other things. Drowned in these activities and possibilities the spiritual man has the sympathy of the best of mankind and, what is more, has the fellowship of his examplars and ideal men.

Next he must take advantage of the many auspi ous

moments which may approach him in his life-time. Every one, who has studied history and in it the lives of great men, will admit that good and auspicious moments come to the life of every man, and he, who succeeds in availing of them, becomes a great man in the world. In religion, politics, letters or in any other realm of work, we can find innumerable instances which will unquestionabbly establish the truth of this remark. We will particularly deal with the aspect of the question as moulding the lives of religious men in India both in the past and present ages.

Let us begin with the life of Dhruva, which is one of the best gems of our Pouranic literature. He was the son of the king Uttanapada. One day while his step-brother, whose mother was in the good books of the king, was seated on the lap of his father, poor Dhruva went there, and wanted to sit on the other lap. His step-mother happened to be there and reprimanded Dhruva, saying,—"Boy, you are not fortunate enough to be born of a mother whose son can aspire to the king's lap." Poor Dhruva went weeping to his mother and asked her about what could place him on the lap of the king. The unfortunate mother, to console him, said "Worship Hari and you will get your father's lap." This was the turning point in Dhruva's life. The child went into a dreary forest and began to worship Hari. The God, in his saving mercy, appeared before him and asked him to pray for a boon. But by continued praying Dhruva's mind was changed and he declared :—

"I began my austerities with the object of getting to a station, but I have got thee, O Lord, whom even the great ascetics cannot attain to. Seeking for a glass, I have got, O Master, the best of celestial gems. Blessed am I; I do not seek for any other gem.

Thus we see that the insult offered to Dhruva by his step-mother, was the most auspicious moment in Dhruva's life, for

it led him to the presence of the great and good God—a bliss which people seldom acquire in this life.

Another very appropriate illustration of this golden maxim is afforded by the life of the Saint Billamangal. He was the son of a well-to-do Brahman. In his boyhood he fell into evil ways and became enamoured of a harlot, so much so that he could not even leave her for a moment to see his own people at home. Month after month he lived this life of shame and vice. At last his father died, and Billamangal most reluctantly went to his house to perform the S'raddha ceremony. He did it in all haste and tried to return to the house of the harlot as speedily as he could. It was a very dark night and a mighty storm was raging outside. The river was full and there was no boat to cross the river to get to his destination. He got hold of a piece of wood and crossed the river. He came to the gate of the harlot's house and bawled out for the woman, because the doors were shut up from inside. Being exhausted he caught hold of a rope and scaled the wall. When he thus met the harlot, the latter was surprised how he could cross the river and scale the wall in such an inclement weather. A bad smell was coming out of his person. The woman wanted to see the rope and to her horror, she found it to be a snake hanging on the wall. Her curiosity was excited and she wanted to see the piece of wood. To add more to her horror she found it to be a dead body. Marking the intensity of his love the woman said :—"If you had given such an ardent love and devotion to God, you would have surely won emancipation by this time." These words brought about a great change in Billamangal's mind and he became an ascetic. Thus we see that this particular incident was the turning point in Billamangal's life.

As regards numberless illustrations occurring in the modern religious history of Bengal, we may quote two very apt ones. The first took place in the great Raj Family of

Nattore. Maharaja Ram Krishna was then the reigning scion of this illustrious House. One day when he was engaged in Puja, a Sanyasin came and asked the servant what the Raja was doing. The servant replied that the Raja was engaged in his Puja, to which the Sannyasin said:—"Your Raja is not doing his Puja but buying shoes at Delhi." When the Raja came the servant related the incident, and to his surprise Maharaja Ram Krishna found that the Sannyasin had said what he was mentally thinking while engaged ing his Puja. This was the turning point in the life of the Maharaja Ram Krishna, who, as every student of Bengali historical literature knows, from that very moment grew disgusted with worldly affairs and afterwardsbecame a great devotee.

The next incident took place in the life of Lala Babu who belonged to one of the aristrocratic houses living near Calcutta. One day he was busy with his estate affairs and could not mark that he had well-nigh spent the day without taking his meals. His daughter approached him and said "Father, the day is almost gone, when will you take your meals?" These words struck the key-note of his heart and that very day he left the house and became a Sannyasin.

We need not multiply instances of this nature to prove the truth of the saying. Such a sacred moment comes to every man in his lifetime. Blessed is he who can catch this happy moment and make a good use of it. Those who seek God in this life, those who wish to make a good use of their lives, should vigilantly watch for this happy moment. God, in His eternal mercy, sends these aupicious moments to us so that we may avail of them and travel in the path of righteousness and virtue. Success in life, whether spiritual or temporal, is sure, if one can see for himself the advent of this auspicious moment and catch it by the forelock, for by that only he can get on successfully in this world.

CHAPTER XIII.

HOW TO SECURE LOVE.

How to secure love is a thought which pervades the minds of all. Some young men think day and night how they can secure the love of handsome maidens. The latter are daily and hourly busy with the anxious thought of securing the love of those young men whom they love. Similarly mankind court the love and esteem of their fellow-beings. In short, every one seeks love and esteem from others for himself or herself, for love sweetens the life of humanity. It is the salt of life; it gives freshness and animation to all our thoughts and activities. Happy is the man who secures the warmest love and admiration of the maiden whom he lives with all his heart. Happy is the woman who is blessed with the love and esteem of the person who is the focus of all her sentiments and feelings. Blessed is the patriot who works disinterestedly for his country actuated by no motives of gain caring not for esteem or admiration. But thrice-blessed is the man whose services are appreciated by them for whom he works and when he enjoys the sweetness of their devoted love, for such appreciation and love gives strength and new life to his patriotic endeavours. But what is that in a person, man or woman, which secures love? A young man or woman may make an impression upon the minds of each other by their personal attractions. They may be drawn towards each other by personal beauty. It may move their sentiments and create in them what is popularly called love. But mere appreciation of personal beauty does not produce that form of love which is called higher, which is spiritual, and, therefore, enduring. True love is the marriage of two souls which, like twin flames, unite and burn upward clear to Heaven as One. Love produced by mere personal attraction, love for the bodily beauty is no

real love but mere lust. The calculating sensualist can never comprehend this swiftly excited emotion, this immediate radiation of light through all life, which is like the sun breaking through clouds on a dark horizon. The sensualist, by self-indulgence, blunts the edge of feeling, and it is impossible for him to experience this delicate sensation of exquisite delight—this marvellous assurance that here and now, face to face stands the one for whom all time shall be merged into a song of love and upom whom all the sweetest thoughts of imagination shall be brought to bear for the furtherance of mutual joy. True love must unite the heart and soul in such a way that they may appreciate properly the burden of the song:

> "I set my life in your hand,
> Mar it or make it sweet,—
> I set my life in your hand,
> I lay my heart at your feet"

An ideal love must not be a romance only, for it does not last long; it is blown up like a house of cards by the first breath of a difference of opinion. It must be a grand and healhy reality. A man cannot love a woman long unless she becomes the worthy companion of his soul. To make love enduring, the parties must have a complete knowledge of their mutual nature and temperament—they must have implicit confidence in one another. They must be prepared to share their responsibilties with one another and sacrifice themselves or their personal vanities for one another's sake. They must be help-mates to one another in their life's work. They must be mutually trusted and not suspected, and they must dedicate their lives to the making of one another happy. This, indeed, is the ideal nuptial love—such should be the aim and aspiration of young men and women before they enter upon the holy life of wedlock. Love for the flesh, love for beauty or wealth, is merely a fleeting passion of a sensualist, merely a phantom of fancy and over-wrought

feelings which will break down before the first test of reality presents itself before it.

Similarly in other walks of life, such as patriotic, philanthropic, and religious works, one cannot secure the genuine love and esteem of their "sheep," if the workers themselves are not endued with genuine and sterling human virtues which only produce an abiding and healthy influence upon the minds of those amidst whom they are to work. Power, influence or wealth produces some transitory impression, but it is the character only which makes a lasting one, for how paltry and poor an animal, man becomes when he serves himself and his passions, and attraction for him gradually diminishes. Highest love consists in working for others and expecting no rewards. And he, who sacrifices his own self at the altar of the public weal, secures an everlasting place in the love and esteem of humanity.

CHAPTER XIV.

HOW TO BE HAPPY.

HAPPINESS is what every body seeks in this life. It is, in fact, the highest aim of human existence. But very few know what real happiness is. It does not consist in acquiring riches, it does not consist merely in the acquisition of knowledge, and it does not consist in the acquirement of world's possessions.

In our every-day life we find people continually grieving at the loss of children or riches. Loss or gain is what awaits every person in this world. Where there is gain there is loss too. We may be excessively fond of gain—but we must be prepared to face the loss of what we have gained. This is what we can never avoid, however circumstanced we may be. But is there no panacea for such an evil which daily assails humanity? This is the question which was put by the righteous king Yudhisht'hira to the illustrious sage Bhishma while he was lying on the bed of arrows before his departure from this world. The great king said :—

"Tell me, O grandfather, by what condition of mind should one kill his grief when he loses his riches, or his wife, or his sons, or his father."

Yudhisht'hira was a pious, learned and far-sighted king. His mind was not at all for the sovereignty of earth. He was more an ascetic than a king. It was only to discharge a sacred duty that he was prevailed upon by Krishna and his own brothers to take up the reins of administration. Wise as he was, he was thoroughly convinced that he would meet with either the loss of riches or of relatives and friends. The dreadful war of Kurukshetra had taught him that loss of friends is a concomittant evil of human existence. The lamentations of surviving relatives for their departed ones produced a melancholy impression upon his great mind. So

he sought a remedy for this evil. And therefore he put very aptly this question to Bhishma than whom there was no worthier person to answer it satisfactorily.

In reply to this query the great sage, however, recounted a discourse between a Brahmana and king Senajit, when the latter was stricken with grief on account of the death of his son. King Senajit asked the Brahmana:

"What is that intelligence, what that penance, O learned Brahmana, what that concentration of mind, O you having asceticism for wealth, what that knowledge and what that learning, by gaining which, you do not give way to grief?"

The Brahmana replied:—

"I do not consider even my ownself to be mine; on the other hand, I consider the whole world to be mine. I again consider all this as much mine as it belongs to others. Grief cannot attack me for this thought."

This, indeed, sets the entire question at rest: this, indeed, is the most graphic description of the true spirit of non-attchment. One who is above all earthly concerns can only declare, "I do not consider this self to be mine, on the other hand, I consider the whole world to be mine." If a person can so prepare his mind as to consider that riches, children, relatives, friends and whatever else he has got, are merely the trusts consigned to his care for the time being by the All-Dispensing Providence, he does not cherish that fatal conception of mineness for them. And freedom from grief consequent upon their loss, lies in such a state of mind and such a spirit of non-attachment. The Brahmana, in a beautiful way, describes, how creatures meet with one another in this world. He says:—

"As to pieces of wood, floating on the sea, meet together at one time and are again separated, so is the union of living creatures in this world. Sons, grandsons, kinsmen and relatives are of all this nature. One should never feel attachment for them, for separation with them is inevitable. Your

son came from an unknown quarter. He has gone away and become invisible. He did not know you; you did not know him. Who are you and for whom do you grieve?"

There can be no more life-like and beautiful description of the temporary relation between one living creature and another in this world. The world is transitory, our existence in this world is transitory and therefore various relations of life are transitory. When a man, with the eyes of wisdom and spiritual vision, espies the true nature of relationship between him and his sons, wife and relatives, he cherishes no fond attachment for them. When he sees the earthly relationship in its true colour and is convinced of its transitoriness, he feels no such attachment for children and relatives as begets sorrow on separation from them.

The learned Brahmana then describes how grief is engendered in this world. He says:—

"Grief is the child of the disease created by desire. Happiness, again, comes when the disease of desire is cured. From joy originates sorrow and sorrow comes again and again. Sorrow comes after joy and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel. That object, whatever it may be, which one considers as his own, is a source of grief and heart-burning.

Thus after describing the root of grief in this world the Brahmana enunciates the means by which it may be conquered. He says:—"If objects of desire are renounced they become the source of happiness. The man who follows the objects of desire, is ruined in that pursuit. Neither the happiness which is derived from a gratification of the senses nor that great happiness which one may enjoy in the celestial region, even comes up to a sixteenth part of the happiness which originates from the destruction of all desires. A person should renounce all his desires. When a person withdraws all his desires like a tortoise withdrawing all its limbs, then only he can see his soul which is self-luminous. That

object however, whatever it may be, for which one cherishes the notion of mineness, becomes a source of grief and heart-burning."

Thus we see that non-attachment to earthly objects is the root of true happiness. While we live in this world we must act, for life itself is action and there can be no existence without action. We must have riches, wives, children and friends. But inorder to be truly happy we must not be attached to them. We must conquer desire—we must conquer the notion of mineness and then only we will enjoy true peace and tranquillity of mind. A wise and intelligent man always realizes in his mind the nothingness of this world and all earthly belongings. He always knows that his stay in this world is only for a limited number of years. He may be called away by Providence any moment He likes. When the existence of one's own self in this world is so uncertain, why should he be so attached to his wives and children and all his earthly possessions that separation from them may upset him entirely.

The learned Brahmana closes his discourse with an account of the regeneration of a public woman Pingalá by name. This beautiful harlot, being disappointed at not meeting her lover at an appointed hour, gained true knowledge which saved her from the path of hell. This regenerated woman declared "I am now awake. I have been roused from the sleep of ignorance. I am no longer under the influence of desire. Human lovers, who are in fact so many embodiments of hell, shall no longer impose on me by approaching me lustfully. Roused from the sleep of ignorance, I have renounced all desires for worldly objects. I have gained a complete mastery over my senses. One, freed from desire and hope, sleeps happily for freedom from hope and desire is happiness. Having renounced desire and hope Pingalá sleeps happily."

CHAPTER XV.

HOW TO ATTAIN MOKSHA.

MOKSHA literally means "Freedom." But "Freedom" from what, from whom or which, and how to get it,—these are the three questions that we shall attempt to answer in the following pages.

Though *Moksha* means "Freedom," "Salvation,"—"Emancipation of the soul from the bonds of re-births"—"Man's meeting and mixing with God," yet, for the present, let us say *Moksha* means "freedom" freedom" from all "miseries,"—miseries mental and physical that man is to suffer in one way or the other from his birth to death.

But we may very reasonably ask *who* it is that *feels* these miseries. The universal answer would be human mind and body." But what is human mind and what is human body? These questions have been discussed *ad infinitum*; we, however, shall quote what has been said in our *S'ástras.*

This is what the *Bhagavatam* says about "Creation":—"Before this cycle all this existed as One. That One, Indivisible and Eternal, was beyond the range of mind and words. He assumed two-fold forms, namely *Máyá* and *Prokás'a* (Delusion and Manifestation). The one is *Prakriti* and the other is *Purusha.* When these Two were worked by the Supreme One,—*Sattwa*, *Raja*, and *Tama* became the qualities of *Prakrití.* From them was originated the Great Energy by which the universe came into existence and exists till the end of a Cycle. From it was originated the great Force called Knowledge." From it was originated *Ahankára* (Consciousness of Ego). This *Ahankára* gives birth to the false notions of the existence of this universe.

Ahankára is three-fold, namely, *Vaikarika*, *Taijasa*, and *Támasa.* Objects came into existence from *Támasa Ahankára*; from *Taijasa*, mind and senses; and from *Vaikarika*, the sky, air, sun, etc., etc."

Again :—" The small, great, subtle and gross,—all objects that exist, are permeated both by *Prakriti* and *Purusha*. That which is the end of a thing is also its middle. Therefore changes are but various manifestations. If there are many causes of an object, the first cause is the real one. The cause of all this universe, is *Prakriti*. *Purusha* is its Container, and Time is its Displayer. Great Brahma is the Combination of these Three. At the pleasure of the Supreme One, the universe exists and the work of creation is carried on from generation to generation for the enjoyment of creature."

The Gita says,—" Know all that which pervades this universe is indestructible ; none can destroy that imperishable Principle. The material body only (as that of a man) of that everlasting, indestructible, infinite but embodied Self is said to be perishable."

" He who thinks that it (the great Self in man) is the killer, and he who thinks that it is killed, both know nothing ; for it neither kills nor is killed. It is neither born, it never dies ; having existed it does never become non-existent. It is unborn, everlasting, unchangeable and ancient. It is not killed, though its body is killed. How and whom can that man kill or cause to be killed who knows his great Self to be unborn, indestructible, everlasting and imperishable ? As a man casts off his worn out clothes and puts on new ones, so does this embodied Self casts off old bodies and enters into new ones."

We shall quote a few passages more, " The Lord who is one with the Soul creates the universe, and Himself is created in the form of the universe itself. Again he preserves the universe, and is preserved ; as if He Himself is the uuiverse. Also He destroys all and in the same way Himself is destroyed. Hence nothing is different from the soul, but what is created or what is subject to creation or destruction. It is therefore a mistake to say of the soul that it is spiritual, physical or accidental."

"So long as the material body, the senses and the vitality keep together, or closely associate with the soul, till then the present existence seems to be most substantial in the eyes of a person who is closely attached to the world, even if it be but unsubstantial and delusive. Supposing the unsubstantiality of things, the soul that constantly reflects upon the objects of enjoyments, never becomes free from the bondage of present existence, even as a person realises no ends during the hours of sleep and dream. Sorrow, enjoyment, fear, wrath, covetousness, senselessness, desire, birth and death, do not belong to the soul, but they are all founded upon delusion."

"This material body is not the soul, so also the senses, duties, the life, the vital breath, the water, fire, mind, intelligence, the feeling, and the dullness are not the same as the soul. Again, the cause, the body that is maintained by food, the sky, the earth, the sound, and the other objects enjoyed by the senses and *Prakriti* are not what the soul is considered to be. For they are all inanimate existences."

"As the sky always keeps above all, *viz.*, the air, the fire, the water, the earth, or as it is never associated with the properties attached to them and with the seasons that are constantly changeable, so the soul which is at no time intimately connected with the attribute of darkness, ever keeps superior to all sorts of changes and downfalls."

"The soul can neither be assumed nor can it be forsaken. The soul is like unto effulgence. It is immeasurable, it is identical with consciousness; it is unborn, it is unique, it is unparalleled. It is above all speech."

We shall now try to understand what the real import of the *S'ástras* is. They say the origin and primal Principles of this universe, the great Supreme One, is *unknowable*. From this unknowable One, two currents, as it were, rise,—One is called *Purusha* and the other *Prakriti*, both being *knowable*, might be called Nature and God, Matter and Spirit, the Spiri-

tual Universe and the Material Universe. We do not know how *gross* Spirit can turn to be;—we do not know how *fine* Matter can rise to be; we know Matter has infinite energy, and we know also Spirit is all powerful; therefore we cannot say that Spirit is in any way higher than Matter, for in fact these two,—Spirit and Matter,—are but two distinct *attributes* of the great Supreme One, manifesting within Himself. We may, if we are allowed to use scientific terms, call them the Negative and Positive Forces of the Universe. We may call them Nature's Forces of Attraction and Repulsion,—*Purusha* always trying to repel *Prakriti*, and *Prakriti* always trying to attract *Purusha*. By some mysterious process, *Purusha* then comes in contact with *Prakriti*,—and this is being done every moment,—and at once a mysterious change comes over Him. A delusion call *Mâyâ* takes possession of Him and He immediately forgets himself and thinks that he is not the Supreme One, but an independent Soul with a body to hold it and a Material Universe to support it. Thus one soul is created,—and you or I am thus launched into the world.

But though by the contact with *Prakriti*, *Purusha* is possessed with delusion and thinks Himself an *independent soul*, yet we need not say He undergoes *in reality*, no change. Again comes He in contact with *Prakriti*, and immediately again thinks He that He is an "individual soul." At each contact with *Prakriti*, He thinks that He is a soul with a material universe around Him; and thus innumerable *souls* are every moment created from time's end to time's end within the Unknowable Unknown.

Purusha, thus entangled in the meshes of *Prakriti*, which means you or I with the sense of Ego in us, goes on through millions of changes that *Prakriti*, brings on. Sometimes He *fancies* himself as a man, sometimes He fancies that He has become a bird, a beast or an insect. His fancied-material covers every moment change, and He thus goes through innumerable imaginary births and deaths. *Prakriti*,

the unknowable and beloved consort of *Purusha*, now becomes as if the living mother of the benighted Soul. Whether He fancies himself a man or a beast, she, the kind goddess, takes Him up on her lap and carries Him through innumerable births and deaths, showing Him all her wonderful charms and beauties, and giving Him opportunities to enjoy all the pleasures and suffer all the miseries, that she only knows how to produce.

Thus *Prakriti*, by her mysterious process, entangling *Purusha* and making him believe that He is an "individual soul" with a material universe around Him, takes Him through all her charms and beauties, pleasures and pains, through innumerable births and deaths, till she comes back whence she started and removes her mysterious *contact* with *Purusha*, who immediately finds his delusion (*Mâyâ*) gone and the dream which He was so long dreaming is broken.

Thus each of us is none else but the great *Purusha* Himself, entangled in the mysterious meshes of *Prakriti*, passing through innumerable changes and births and deaths, and enjoying her beauties and charms as well as suffering her pains and miseries. We have each become a separate being, a separate Ego,—a tiny creature created by the mysterious contact of *Purusha* and *Prakriti*,—our great Father and Mother on high.

We shall each however come to know in time what we really are. Our delusion will then go,—we shall then rise beyond the snare of *Mâyâ*,—we shall then know that we were in a dream; for we shall then find that each and every one of us is the Great Brahma, the Supreme One. Therefore *Moksha* means the Freedom of *Purusha* from the Meshes of *Prakriti*, which Freedom if acquired, means our acquisition of the unknowable great State of the Supreme One. Though it is a fact that you—or any other human being,—or I am great *Purusha*, entangled in the meshes of *Prakriti* and that we are at present in a great delusion dreaming that

we are separate and independent beings,—though we would one day be certain to get *Moksha* (Freedom) from the meshes of *Prakriti* and be conscious that you or I am the Great Supreme One, though *Prakriti* herself would do it, yet the question is whether it is possible to acquire this *Moksha* in this human life. The Hindu *S'ástras* answer the question in the affirmative.

So long great *Purusha* remains entangled in the meshes of *Prakriti*, He is helpless,—but still He every moment tries to break through her charms,—He attempts to repel *Prakriti* who more tenaciouly attracts Him. Do we not see the attraction and repulsion, these two contradictory forces, acting all through Nature? Is it possible then for *Purusha* within the human body to get rid of *Prakriti*? We shall not discuss whether it is possible in birds and beasts or in any other living thing in Nature, but the Hindu *S'ástras* say it is possible in man. And when man is successful in doing it, he acquires *Moksha*.

The Hindu *S'ástras* declare that man has two bodies,—one is called *Sthula S'arira*, gross body or the physical body, and another is *Sukshma S'arira*, the finer body, or astral body. *Purusha* sits within these two bodies. He sits inactive and passive, but he can be roused to action. Man can do it, but this can only be done by first separating Man's *Sthula S'arira* from his *Sukshma S'arira*, and then secondly by separating *Purusha* or his Soul from his *Sukshma S'arira*. Even when alive, even in his in this human body, man is capable of doing it. When it is done, when *Máyá* is destroyed, the delusion of the great *Purusha* is gone, the human soul *joins* at once with the great Supreme One, unknowable and Infinite. The process by which man can do it is, therefore, called *Yoga* (joining). Because it *frees* Purusha from Nature's bond, from the meshes of Prakriti, from the bonds of re-births, it is, therefore, called *Moksha* (Freedom).